

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccelesiastical Affairs.

THE NEW IDEAL OF A PAROCHIAL RECTOR.

OUR readers, we trust, will have borne in mind, or will, if necessary, recur to, the outline we put before them last week of Mr. Wallace's "Proposal for a really National Church of England." Probably they, as well as we, will have been struck by the reflection that even men of highly vigorous intellectual power are quite as prone as those of more ordinary endowments, to yield themselves up to the illusion of mere words, and imagine that human nature can be governed by paper plans. Here, for instance, we have a carefully elaborated suggestion for reconstructing the whole fabric of ecclesiastical life in England, and the great factor in the transformation is to be a parochial rectorate of a type unknown to, and unimagined by, any former generation. Mr. Wallace's ideal rector is one of those creations of modern thought which ignore all the records of human experience. Appointed to his position by methods which do not necessarily disturb any existing system of ecclesiastical patronage, private or public; not required to make any profession of religious belief; not permitted to conduct any religious service; a "gentleman" by education; a smatterer in medical and sanitary science; tolerably acquainted with the law and with legal procedure; a magistrate, a member of the School Board, a governor of parochial, charitable, or benevolent institutions;—he is to govern the activities of, and exercise an influence over, all the religious bodies within his district, in matters relating to their intellectual, social, and moral work, such as will efface their sectarian antagonisms, and combine them into one agency for the civilisation and elevation of surrounding society. His, certainly, will be a grand mission—and his earthly reward in discharging it is to be, over and above the honour attaching to his office, an income of from 600*l.* to 1,000*l.* a-year from existing national ecclesiastical endowments.

Now, the first inference which seems to us to be warranted by the suggested arrangement is that it is primarily intended to utilise Church property. According to the views of the author, perhaps, it will indirectly promote religion. But this does not appear to be its main purpose. Nor are we disposed to quarrel with it on that account. On the contrary, we distrust the operation of all endowments, national

or individual, in sustaining the spiritual life of the Church. It is not, therefore, because this new rector is to be "an educated gentleman," and nothing more, save that it is deemed proper that he should be "of a religious frame of mind," that we object to his office, but because that office is proposed with a view to its being filled for the benefit, the extension, the unity, the fruitfulness of the Christian Church. Think for a moment. Supposing the scheme were practicable—nay, further, supposing it reduced to practice—what would be the legitimate outcome of it? Intellectual culture paid by the State to superintend the development of the spiritual life of the community—what, in these modern times, we call civilisation, overseeing and regulating the movements of religion—the secular publicly exalted above the divine—and hygiene, medicine, law, history, philosophy, set up by State authority, not simply to do their own work in their own sphere, but to occupy the chair of honour in the Church of Christ, and to assume responsibilities in managing the relations of religious bodies towards each other.

The arrangement strikes us as a gratuitous and extravagant one for the absorption of Church funds, under cover of a merely lay organisation for nominally Church purposes. Why, so far as religion is concerned, appoint in each of the new parishes, an "educated gentleman" to swallow up the ecclesiastical income, for the discharge of duties which expressly exclude direct religious service? Why, on the supposition that the appointment of such a man to such an office be expedient, regard him as an officer of a national Church?—Why not call him, as well as treat him as, a civil functionary merely, with duties relating to the impartial use for secular purposes, and wholly irrespective of religious distinctions, of property and annual income belonging to the parishioners as such? What real necessity would there be for such a functionary at all? It is presumed that the ecclesiastical endowments of the parish—so far at least as they produce income—would find in him their legal usufruct? But to what end? First, he is to have full control over the Church buildings and appurtenances which, in fee, belong to the nation, and he is to be bound to provide, as far as possible, for an orderly and equal participation in the enjoyment of the advantages of this property, by all the organised religious bodies which are comprised within his district. Then, he is to mediate between those different bodies, smooth down their sectarian prejudices, neutralise their antipathies, and harmonise their action in the furtherance of all social, intellectual and moral enterprise. Lastly, he is to be himself a public teacher, but *not* of religion. All these aims we acknowledge to be good—but it does not appear how they can best be secured by means of the proposed rector.

Take, for example, the management of the national ecclesiastical edifices and churchyards of the parish, on the principle that all religious bodies have an equal right to a fair use of them. You do not require a rector with from 600*l.* to 1,000*l.* a year, to control such a business as that. Nor would such an income necessarily guarantee impartiality. The regulations required to do justice to all parties need not be laid down oftener than once a year, and might, subject to appeal, be laid down by a barrister, called in *pro hac vice*, as satisfactorily as by a rector. As

to mediation between the sects, does Mr. Wallace really imagine that State authority would give even the best qualified man for so delicate a function the smallest additional prospect of success? If he does, he can have made very slight acquaintance with human nature in its ecclesiastical types. Reconciliation between those who are at variance on Church questions is not to be effected by official intervention—still less by the intervention of a paid functionary presiding over parochial affairs mainly for that purpose. Again, in regard to secular lecturing, that surely might be arranged for at a cheaper rate, and even more effectively, by extraneous help. There is very little indeed, if anything, that could be accomplished by means of the proposed parochial rectors which might not be equally well done without them; who—and this seems to be their most important obligation—would receive and appropriate the bulk of national ecclesiastical endowments, and would help to keep up the illusion of an all-comprehensive National Church. In fact, although we do not impute any such intention to the author of the scheme, the office of rector seems to have been invented with a view to the absorption of existing parochial endowments, and not with a primary reference to the duties assigned to that office.

A "CATHOLIC" ON THE RIGHTS OF CONSCIENCE.

OUR correspondent "Catholic" did considerable injustice to the peculiar interest of his letter when he surmised that our "first impulse would be to throw it on the fire-back." We have been accused indeed of too eager a devotion to "blazing principles"; but we can assure our correspondent that we should as soon think of practising incendiarism on the paleontological collection at the British Museum, as of consigning his communication to the flames. If he has done us the honour to glance at our columns occasionally, he will, we hope, admit that we have done no scant justice to the energy, the devotion, and the influence of that sect—we beg his pardon—of that section of the Anglican Church which he professes to represent. But never, in their most daring acts or utterances, have we met with a finer illustration of the fiery-eyed simplicity which characterises ecclesiastical zeal. The line that leads from a weak craving for religious authority to Papal infallibility is as straight and direct as any of the ancient roads that end in Rome. But it is made so bright with plausible sentimentalities and gewgaw rites, that few who travel in that direction can see the end from the beginning. The only effect at first is a fixedness of gaze, which shuts out all the world to the right hand and the left. We have seen a cock of brilliant plumage effectually "mesmerised" by the simple expedient of holding his head down on a black-board, and rapidly drawing a white chalk line from the point of his beak. There he stood motionless, apparently deaf to all sound, and careless of every movement; while his eyes were fixed with fatuous stare on the glittering spell before him. So our fine birds of Ritualists, deaf or heedless of all portentous voices of the time, keep their eyes fixed on the one glaring line of rigid ecclesiastical sequence, and seem to have no senses left for anything else.

Our correspondent will excuse us. He does not mince matters in writing to us, and we do not intend to do so in dealing with him. We, whose practice in funeral rites seems to him "a revolting ceremony," have our feelings as well as "Catholics"; and solemn though our Puritan traditions are, there are times when we cannot help laughing. Take that very

name "Catholic," which our stern reprobator, with an assumption no less pompous than ridiculous, takes to himself and his little sect. If the word does not mean universal, is it not a miserable sham? And who in the name of common sense are these upstart sectaries, that they should impudently give themselves a name denied to them by ninety-nine hundredths of the whole Church? Banned and excommunicated by the Pope, pooh-poohed by the Eastern Church, sniffed at by the Old Catholics, cursed by the Evangelicals, sneered at by the Broad Church, they yet have the astounding hardihood to give themselves a title, which if interpreted by common sense, can only belong to the "Holy Church throughout the world"; and which, if construed according to old usage, can only be applied to those who are at least in communion with the great centres of priestly authority. They may take which alternative they like. If they mean by "Catholic" "universal," then they are just as much and as little Catholics as the Muggletonians. While if they mean to assert for themselves that technical application of the term which is the gradual growth of tradition, it is a piece of silly effrontery to which the three tailors of Tooley-street can afford no parallel. For these worthies were at least three out of the people of England for whom they claimed to speak. But the party of our correspondent, judged by any strict traditional standard, are no more a part of the Catholic Church than the ashes and dust which Vesuvius has vomited out of its bowels are any longer a part of the mountain.

But, says our critic, "they are a large and rapidly increasing section of the Church." A strange thing for a "Catholic" to boast of his section of the Church! "O pray don't call us a body," said a clergyman to a Nonconformist mayor, out of whom he was extorting a subscription, and who ventured to express a Christian wish "that our body and yours, you know, were on better terms." But that we should live to hear a Catholic, calling his religious friends, *qua Catholic*, a "section of the Church!" Let that pass, however. They are increasing it seems so rapidly that they now number "some six or seven thousand out of the twenty thousand clergy." We quite believe it. It quite accords with all we have ever said of the influence exerted by the "bulwark of Protestantism." We used to be astonished at the indifference of so-called Evangelicals; but we have long since ceased to wonder. Nor, with all our impatience of the silly affectation of our Ritualist friends, have we failed to do justice to their more high-spirited independence of the worldly attractions of an Establishment. Let them act out the policy which our correspondent boasts. As a voluntary Church, supported by the free devotion of its adherents, a ritualist denomination, even if it did excite a smile by its vagaries, would have our best wishes for all good that it could do. But so long as it insists on perverting national property to the support of "revolting ceremonies" against which we, as Englishmen, protest,—so long as it is content to obtain its own way, like petulant children, by impertinent bravado, by bending the knee within an inch of the ground when kneeling is forbidden, by lifting the chalice to a level with the forehead when its proper elevation is prohibited; so long we can scarcely concede to this "section of the Church" the manly straightforwardness which ought to characterise the Catholic martyr.

But the richest thing in the whole letter is the theory of religious freedom propounded by the writer. "Schism is a deadly sin," says he. So say the Romanists, and with much more consistency than our pseudo-Catholic. Sinful also, he says, "is all participation in schismatical services." We were not aware that the Burials Bill imposed upon Catholics the necessity of participation, even to the extent of "assisting" by their silent presence. "But," says he, making a stupendous logical leap, "our consciences will not permit us to allow a deadly sin to be committed on consecrated ground." Good luck! in that case, "consecrated ground" will have to be very closely fenced! We wonder whether it is a deadly sin for a naughty schoolboy to make sport of the most sacred rites of the Church. We wonder whether it is a deadly sin for Darby and Joan to scheme the enrichment of their future household by robbery of master and mistress. For this we imagine has been not unfrequently done, leaning over the Church stile. But of this we are sure, that if there is a deadly sin which seems specially to need the mercy of heaven, it is the deliberate utterance, in sacred ministrations, of solemn words, which the speaker in his heart believes to be distinctly untrue. And this we know, that many a clergyman, professedly adhering to the dread doctrine of everlasting punishment, and heartily believing that

this is the inevitable doom of the blaspheming drunkard who dies with impious curses upon his lips, does nevertheless commit his body to consecrated ground in "sure and certain hope of the resurrection to eternal life." This, in the opinion of a Catholic, is no pollution whatever. But that a Nonconformist pastor of high character should be permitted, in the same place, to offer a few words of prayer over the body of a departed Christian of unblemished reputation—this is, "the grossest persecution." Is it then no persecution that the weeping wife and children of the dead should be compelled, as the relatives of Baptists repeatedly are, to see the beloved form laid in the ground with the silent burial of a dog? At any rate, they feel it to be so; and as this is a question of the use of national property, they have surely some right to have their feeling also consulted. If it should be said that the two claims are irreconcilable—be it so. That manifestly is to be preferred, which is most consistent with unsophisticated common-sense, and with the freest use of their own property by the people of England. This is the only answer we care to make to much of the perverse nonsense which it is now the fashion to talk about the rights of eccentric consciences.

But our "Catholic" shows all the ignorance of a parvenu. He has not learned his lesson properly. Throughout the length and breadth of Europe, in countries where unbroken ecclesiastical tradition reigns, Catholic, Protestant, Jew, Turk, and infidel lie side by side beneath the same sods, the sanctity of death undecorated by the infamous scandal of a sectarianism invading the abodes of the dead. In England only is the priesthood allowed to turn to private profit this most sacred of all patrimonies of the people. Yet the real Catholic thinks quite as much of "consecrated ground" as does the Anglican sham. The true priest, of really valid orders, will consecrate you a grave anywhere in ten minutes. Supposing a national churchyard to be polluted in the eyes of a "Catholic" by the "revolting ceremonies" of a Dissenter's burial, does he not think that a little holy water would correct the evil influence when an Anglican's grave was dug?

ECCLIASTICAL NOTES.

THE Church Defence Institution has become seriously alarmed, and is appealing to the nation to share in its alarm. It has put forth a statement announcing that the position which the Church has occupied in this country, "is now, for the first time, seriously threatened," and that the institution is taking active steps to resist "the organised attack," etc. That attack, it is stated, can only be effectually met by organisation, by lectures, by papers, and by parliamentary vigilance. "It is evident," says the Church Institution, "that in a crisis of such unprecedented gravity, exertions of no ordinary description must be put forth," and that "Churchmen must be prepared to make a real and determined effort, both by earnest work and personal sacrifice, to bear their part in so momentous a conflict." It is therefore proposed to raise a "Supplemental Fund" to assist the institution, by means of 500 subscriptions of 10*l.* annually for five years, "during which period there is good reason to believe that the English people must realise the true character of the assault directed against their Church," as we sincerely hope they will. In aid of this fund fifty-six subscriptions of 10*l.* each have been promised, besides two subscriptions of 50*l.* each, donations to the amount of 200*l.*, and donations for a special lecture fund to the amount of 1,100*l.* Three bishops, viz., Ely, Gloucester, and Chester, head the subscription list. All that we have to say relating to this appeal is, that we can have no objection to the utmost and earliest extension of the controversy between ourselves and those who are promoting what they term "Church Defence"; and if "our friend the enemy" should exhibit unwonted pecuniary liberality in support of his cause, we have not the smallest doubt that it will be met by a corresponding liberality on our own side.

Mr. Salt's bill, for enlarging the facilities for religious worship in the Establishment, by allowing, what may, at present, be termed, the intrusion, with the consent of the bishop, of other clergymen than the incumbent and his curates into parishes, and of their conducting religious services therein, has aroused the alarm of some members of the Evangelical party, although, if we remember rightly, some sympathy with such a measure has previously been expressed by members of that party. Of course, such a measure would be a great violation, in theory, of the parochial principle, although it might turn out to be worth nothing whatever in

practice. The *Record* has, however, now attacked it, and Canon Miller follows up the article in the *Record* by a vigorous denunciation of it. It is a "revolutionary bill"; "if carried, farewell, a long farewell to peace in many a parish"; "it will be a firebrand to kindle, not a passing flame, but an enduring fire of division and discord"; it is "irreconcilably inconsistent with the principle of an Establishment"; "it invades the rights of patrons," "it places a very invidious power in the hands of the bishop," and so on. But Canon Miller's denunciation of this measure is nothing to that of the Rev. Henry Stevens, of Trinity Church, Sydenham, who fills nearly a whole column of the *Record* with his objections to it. In Mr. Stevens's opinion it would effect not merely a revolution, but a "disastrous revolution," it would make an "unprecedented inroad into the rights of incumbents"; it would be "anomalous and extraordinary"; it would be "a virtual partial disestablishment of the Church of England"; and, lastly, "if the Church of England cannot be preserved save by such measures as this, it is lost." Now, no doubt this measure might do a great deal that it is said it would do. For instance, it might break down the parochial principle, and it might invade the rights of incumbents; but it does not seem to occur to the objectors to it that the Church is not established to sustain the parochial principle, or the rights of incumbents alone, but to give facilities for religious worship, so as to bring the truths of religion home to the minds and hearts of the people. At least, such is the Churchman's theory, although we are quite aware that in practice the theory sadly breaks down. Amongst other things, it has turned out that the parochial principle has been most injurious to it. Why, just let us, for a moment, try to recollect! We recollect Mr. Baptist Noel writing that the parochial principle "has buried all in slumber"; we recollect a certain letter to this very *Record* asking, "Is a clergyman, who obtains a living by purchase or otherwise, to be allowed to keep his parish as a sort of preserve, and to order off any clergyman who may visit it, as if he were a poacher?" We recollect the Earl of Shaftesbury denouncing its hard and fast line; we recollect, lastly, the *Record* itself writing as follows:—"However the subject may be dressed up in canons ecclesiastical and figments of 'parochial rights,' it will never be seen by the people of England at large in any other light but this: that in free and enlightened England a minister of the Established Church is liable to pains and penalties if he goes into a public hall and desires to speak to a number of his fellow citizens upon the things that belong to their eternal peace." We think that these extracts will be sufficient for the opponents of this bill. For ourselves, we so greatly doubt whether anything would ever come of it, even though the Lords were to pass it, that we think it is scarcely worth while to make a fuss about it. Bishops are not exactly "firebrands," or likely to throw firebrands into any parish whatever, or in any manner to disturb what Cannon Miller euphuistically terms "its peace." Can we, however, "read between the lines" of these opposition documents? Do they not all arise from a dread of Ritualistic activity?

Passing by some further letters on the merits and demerits of the Burials Bill in the last number of the *Guardian*, we have to call attention to one from the Rev. A. S. Aglen, of Alyth, Scotland. Mr. Aglen is a Scottish Episcopalian clergyman, and therefore, in that country, a Dissenter, but, as our readers know, in Scotland as in Ireland and the Colonies, the equal right of burial is conceded to all classes. Mr. Aglen writes to explain how the law works. He says:—

Very lively terrors are agitating the clerical mind of possible disorders about to desecrate churchyards when they shall be opened to Nonconformist ministers, and other evil consequences of the Burials Bill. It might, perhaps, tend in some measure to allay these fears were it known how easily and satisfactorily an arrangement similar to that contemplated by Mr. Morgan's bill works here in Scotland.

I hold an Episcopal charge, and am therefore in this Presbyterian country a Dissenter, and it fell to my lot a day or two ago to perform the funeral service over the grave of a member of my congregation. Influenced by feelings like those of English Nonconformists, the family of the deceased wished to lay their dead in the parish churchyard, and at the same time to have the offices of their own Church. The parish clergyman, on whom I called before the funeral, not only met this wish with courtesy, but even consented to take part in the service with me, and, standing side by side at the grave, amid a crowd of Presbyterians, many of them reverend elders, we read together the solemn and consoling words of our English Prayer-book. Will your frightened correspondents believe that I did not, though admitted to the churchyard, feel the least desire to claim the church, still less to seize upon the manse, though the exquisite beauty of its situation might have made a little envy pardonable?

Now, surely, what of tolerance and comprehension is possible north of the Tweed is desirable south of it. No extemporary prayers or addresses can be as hateful to English ears as the Liturgy of a Prelatical Church has been to the disciples of Knox and Melville. This hatred is passing quite away. Such liberality as that shown on this occasion by my friend the Presbyterian minister is, of course, somewhat rare; but the old abhorrence of our forms of prayer is changing at least into respectful tolerance. Let the clergy in England, instead of opposing the Burial Bill, welcome it in a kindred spirit, and a like result will follow. Let them study to anticipate above the grave that peace and fellowship which will unite divided Christians beyond it, and not only will they extinguish all jealousy and dislike of the Established Church, but will very probably extend far beyond their most sanguine hopes the love and use of her formularies.

The *Guardian* readers were called upon, like Balaam, to curse this bill, and behold! the curses are turning into blessings!

What would have been said, a short time ago, if Mr. Miall had suggested as one of the purposes to which the cathedrals should be devoted, that music with fiddles, piano-fortes, &c., might be performed in them for the improvement of the minds of the people? Yet there was a performance last Tuesday at St. Paul's Cathedral, organised by the Dean and Chapter, of Bach's Passion Music, in which all this and more appeared. A musical critic writing in the *Echo* says, "The last Protestant prejudice seemed finally to have disappeared with the appearance of a grand pianoforte, an orchestra, violins, brass and wind instruments, and a hooded and robed ecclesiastic wielding a baton—where? in the middle of our great metropolitan cathedral. The *Guardian* critic, writing in enthusiastic approval of the performance, says, 'The cornets cracked brightly through the startled space under the great dome,' and—

A Broadwood's grand pianoforte stood in the cathedral choir, and pronounced the arpeggios for supporting the Evangelist's part; as the representative of its ancestor the *centolo*, this instrument was rightly as well as courageously introduced, instead of the harmonium which was employed in its place when the same work was used in worship at the Abbey; its full though perussive ejaculations, softened by space, could have offended no ear, though its shape could not be accounted agreeable to the eye. The proper complement of double-reeded instruments (including *corni Inglesi* to represent the obsolete *oboi di caccia*) gave the acidity which characterises the score; the flutes contributed the designed plaintiveness, and the curiously-beautiful violin obligato, interwoven by the master hand with the *Aria* "Have mercy," produced—as played by Mr. Amor—a deep religious pathos, which would have satisfied the great cantor himself.

We can have not the smallest objection to the use of ecclesiastical edifices in such a manner as this; quite the contrary, but what can Church Defenders say?

The bearings of the Southampton Chaplaincy question are widening. The question was to have been practically or partially decided yesterday, but we apprehend that it will take more than all Southampton itself finally to settle it. We have reported the refusal of the guardians to admit the Congregational minister to conduct the ordinary services in the workhouse. Since then a compromise has been made, and a clergyman, the Rev. Basil Wilberforce, has been asked to conduct services for two Sunday mornings, and Mr. Gregg, the Congregational minister, to conduct a service in the afternoon, with power to come into the house during the week. But yesterday there was to have been the usual election of the board of guardians, and they will be elected, we judge, with some reference to this event. The Liberals of Southampton appear to be satisfied with the compromise, and will be satisfied in maintaining it, but we can scarcely be expected to endorse it. The Nonconformist minister must have the same right as the Conformist minister. If the law does not at present allow him this, the law must be altered.

Pleasant as the countenance of an old and warm friend is it to see the name of the Rev. James Parsons as the president of the Yorkshire Congregational Union, which now includes the whole of that great county, and to read the opening address which he delivered at Leeds on Tuesday last. Full of vigour, light, and sweetness is it. The proceedings of the Union were sustained for two days, and all had a practical end in view. The Rev. T. Fox Thomas read an admirable paper on the "Spiritual Condition of the Churches," the Rev. A. Russell, of Bradford, reported in detail on the chapel building and mission fund, while home missionary work was fully discussed. The Union also unanimously passed a resolution in favour of disestablishment. At the evening meeting on Thursday addresses were delivered by Mr. Parkinson, Mr. Loxton, and Mr. Hannay. Our readers will find some details in another column.

The Rev. Charles Williams Holbeck, M.A., Hon. Canon of Worcester, and Vicar of Farnborough, Warwickshire, is to be the successor of Archdeacon Sandford in the Archdeaconry of Coventry.—*Record*.

THE DISESTABLISHMENT MOVEMENT.

LONDON.

During the past week Mr. Mason Jones, chairman of the Religious Equality Committee, has delivered several addresses on the disestablishment question. On Wednesday he was at the Vestry Hall, King's-road, Chelsea. "The hall (says a local paper) was crowded to excess, and amongst the audience were ministers of nearly all the Nonconformist places of worship in this locality; and an enthusiasm that has rarely been witnessed in that hall was maintained during the delivery of the address—upwards of two hours and a half." Mr. James Beale presided. At the close of Mr. Jones's address, a resolution in favour of the disestablishment and disendowment of the English Church was put to the meeting and carried with acclamation. On Thursday Mr. Jones addressed a large meeting at the Myddelton Hall, Islington—Mr. James Saunders in the chair. In the course of his address he advised his hearers, and especially the working men, to join in this crusade for a free Church in a free State. A resolution in favour of disestablishment and disendowment of the English Church, the repeal of the 25th clause of the Education Act, and the withdrawal of all State aid from denominational education, was moved by Mr. Joynes, seconded by Mr. Edwards, and carried unanimously. Mr. Jones gave an address on Saturday evening at St. George's Hall, Langham-place. On this occasion the audience was thin. At the close of his speech the lecturer submitted a resolution similar to those proposed elsewhere, and he then invited the meeting to listen to Dr. Tresham Gregg. This gentleman at once came forward and argued, amid some interruption, that the Church property was the property of Almighty God, and that the clergy were the trustees of that property. He concluded with a challenge to Mr. Jones to meet him to discuss the matter day after day, when he would undertake to demonstrate his view of the question to the satisfaction of everybody. Mr. Mason Jones having replied, the resolution was put and carried with two dissentients only.

LANCASTER.

On Tuesday last the Rev. Charles Williams lectured at the Palatine Hall, Lancaster, on the "Case for Disestablishment." The party opposed to disestablishment were represented, though not numerously, and were chiefly grouped under the gallery, from which point the manifestations of disapproval to the sentiments enunciated in the lecture principally proceeded. The Rev. J. Hopkins presided, and there were also on the platform the Rev. J. Vaughan, Mr. Thomas Barrow, Mr. John Bell, and Mr. J. F. Alexander. The chairman having bespoken a fair hearing for the lecturer, the Rev. Charles Williams gave his address, which, for the most part, was listened to with great attention, and received with great applause. At the close Mr. Keen asked several questions. As specimens of the questions asked at these meetings, we quote Mr. Keen's—

1. Will the lecturer prove that either the funds of the nation or the moneys of Dissenters are appropriated by the State for the support of the Church by reference to any Act of Parliament levying the same—giving particulars of the Act, viz., the date, and in whose reign it was passed?
2. Is the money given for horse-racing purposes called the "Queen's Plate," taken from the public purse? and if so, why does not the Liberation Society agitate against this first, seeing that it is given for an irreligious rather than a religious purpose?
3. Will the lecturer prove, by referring to statistics, that any one of the Dissenting sects is more numerous, or as numerous in point of members, as the Church of England, and will he vouch such?
4. Will the lecturer deny that we are indebted to the Church of England for many blessings to this great nation, for the translation of the Bible into the English tongue (by Wycliffe); for the glorious Reformation when Cranmer, Ridley, and others died at the fires at Smithfield; for the education of the poor man's children; and for the preaching the truth of God for generations?
5. Does the lecturer agree with Mr. Miall when he says in his "Nonconformist's Sketch-Book," page 24, speaking of the Church of England, that "To shatter this image and to give the dust to the four winds of heaven, is the sacred mission of Protestant Dissenting ministers?"

Mr. Williams having answered in a most happy and successful manner all those and other questions, a resolution in favour of disestablishment was passed with only one hand held up against it.

KENDAL.

On Monday, the 7th, the Rev. Charles Williams lectured at Kendal on "The Question of Disendowment Stated and Discussed." Mr. Councillor H. Wilson occupied the chair, and was supported on the platform by the Revs. J. Russell, J. Peill, W. Taylor; Messrs. J. Robinson, W. Thompson, C. G. Jones, and A. Low. The audience was, as usual, very large, but not quite so demonstrative as on the occasion of some former lectures on the Church question. The Chairman having asked for fair play, Mr. Williams was introduced, and dealt with his subject at great length, the report of his lecture occupying nearly four columns of the *Kendal Mercury*. At the close several questions were asked. One question and answer were as follows:—

Mr. J. Brown asked what scheme the Liberation Society had in regard to the buildings—the parish churches and other ecclesiastical edifices.

Mr. Williams said their opinion was this. There could be no doubt at all as to those churches that had been erected say since the passing of the Act of Toleration, as churches that had been maintained wholly

from Church sources, that was by the voluntary contributions of Churchmen during the last one hundred years. And for the rest, most of them thought that the wisest and best course would be to let those who now used the buildings continue to use them so long as they kept them in repair. (Hear, hear.) For the satisfaction of their friends and others he might add his opinion as to what should be done with the property if the Church were disendowed. He had a very strong opinion: he would devote the property that should be set at liberty by disendowment to the relief of the poor and the education of the children of the people. (Cheers.)

Mr. Brown: Would that include churches that have been restored in that time?

Mr. Williams: Yes, it would.

The Rev. W. Taylor moved, and the Rev. J. Peill seconded, a vote of thanks to Mr. Williams for his able and instructive lecture, which was carried with great applause.

CHURCH AND OSWASTWISTLE.

On Friday, April 4th, the Rev. J. H. Gordon lectured here in reply to the Rev. H. J. Underwood. The chair was occupied by the Rev. Henry Angus, of Church. The large schoolroom was well filled, there being amongst those present a rather considerable element of opposition. When the lecturer made his appearance he was greeted by mingled cheers and hooting, the former, however, being much more loud than the latter. Mr. Gordon, in his lecture, embraced a wide and varied field, supporting arguments and replying to mis-statements. He was, however, often interrupted in the most unmannerly way. A brisk discussion took place at the close on all sorts of subjects related to the lecture. After this had gone on for some time, the audience became noisy and unmanageable. The Chairman attempted to quell the rising disturbance, but was unable to do so, and he thereupon vacated the chair, intimating that the meeting was at an end, and that the audience could go home if they liked. The meeting separated in great uproar, the Church party attempting a few bars of the National Anthem, whilst the Liberationists cheered vociferously Mr. Gordon and the Chairman. The room was slowly cleared at ten o'clock.

DAWLEY.

A large and enthusiastic meeting was held in the Baptist Schoolroom, Dawley Bank, on April 4th, for the consideration of the question of Church Disestablishment. The room was crowded, and many stood round the doors and windows unable to obtain admission. The chair was occupied by Mr. James Jones, of The Piece. Mr. W. Smith and Mr. Boyd, of Wellington, were heartily cheered on making their appearance. On the platform, besides the chairman and the two gentlemen just named, were the Rev. W. Wootton, Rev. L. Roberts, Rev. J. Pritchard, and Rev. J. Tollady. After a vigorous address from the chairman, Mr. Smith, of Wellington, and the Rev. W. Wootton (Baptist), addressed the meeting, when objectors were invited to come forward. None coming, the Revs. L. Roberts (Congregationalist), J. Tollady (Wesleyan), and J. Pritchard (Primitive Methodist), spoke. The meeting was an animated and enthusiastic one.

BARROWFORD.

On Good Friday morning the supporters of the Liberation Society at Barrowford and the neighbourhood met at breakfast, in the Temperance Hall. About 100 sat down. The meeting was addressed by Mr. S. England, chairman; Mr. J. F. Alexander, of Manchester; Rev. W. Reid, of Nelson; and Rev. E. Gough, B.A., of Barrowford. The meeting was most successful, and, says a correspondent, "This mode of utilising the morning of Good Friday was thought worthy of general imitation."

THE FINSBURY COUNCIL OF THE LIBERATION SOCIETY, having arranged for the delivery of a course of three lectures on subjects connected with the disestablishment question, held its third meeting on Wednesday evening last, April 9th, in the Assembly Rooms, Stoke Newington, when a lecture was given by Neville Goodman, Esq., M.A., of Cambridge. Subject: "The Established Church, a Hindrance to Progressive Thought." The chair was taken by T. Chatfield Clarke, Esq., who was supported by Dr. Fox and Messrs. Forsaith, Geo. Kearley, J. Carvell Williams, Edward Smith, and E. C. Jukes. There was some little opposition manifested by certain persons in the room, but the great majority of the audience evidently sympathised with the views expressed most logically and clearly by Mr. Goodman. A vote of thanks to the lecturer was proposed by Mr. R. Forsaith, seconded by Dr. Fox, and carried, as was a similar compliment to the chairman on the motion of Messrs. Edward Smith and E. C. Jukes. The latter, who is one of the honorary secretaries to the council, announced that the society was about to arrange a series of public meetings in various parts of the borough for the purpose of eliciting the opinion of the electors with respect to Mr. Miall's motion, and that at these meetings discussion would be invited. The council will be glad to receive help, pecuniary or otherwise, from any friends in Finsbury who may feel disposed to assist in the work, and either of the honorary secretaries, the Rev. P. Gast, of 7, Oxford-terrace, Islington, and Mr. E. C. Jukes, of 42, Compton-road, Canonbury, will be pleased to afford information as to the operations of the society. The aim of the committee is to endeavour to awaken public interest in the borough upon the question of disestablishment, and the importance of achieving this object can hardly be over-estimated.

THE BURIALS BILL.

"D. S. R." in the *Spectator*, expresses his amazement at the unreal and technical objections offered to this bill. He says:—

Mr. Herbert James argues that the churchyard, being consecrated, is almost a part of the church, and inasmuch as Dissenting services cannot be allowed in the church, neither ought they to be in the churchyard. One would have thought that a National Church would endeavour to be as little exclusive as possible. There are practical difficulties which cannot well be got over in the way of Dissenters using the churches for their ordinary religious services, but there is no real difficulty at all about burial services in the churchyards. Mr. James thinks that it would be a shocking thing that "any one, whether qualified or not, should be allowed to perform rites or to teach congregations within its consecrated precincts." Now I, a plain layman, do not see it. I admit only this much, that it would be unwise to allow unqualified persons to speak with the authority of the Church, or to do anything that would in any way commit the Church. Anything beyond that gives me the impression either of some fanciful theory about Church order and authority, or else of some superstitious notion about consecrated ground.

But at the funeral of a Dissenter, the Dissenting minister or person officiating would be perfectly well known to be a Dissenter, and not in any way to represent the Church. The service at a funeral is for the mourners; they would know the officiating minister, and understand perfectly that the service was not a Church-of-England service at all.

But Mr. Venables seems to doubt if the grievance is actually felt. I was once present at the funeral of a worthy Presbyterian. His own nephew, an eminent Baptist minister, was present. His own Presbyterian minister was also present. It would have been natural and appropriate that the words of consolation should have come from the lips of one or both of these men, but the grave was in consecrated ground, and therefore the service was read by a man who inquired before commencing whether the body to be buried was that of a man or woman. In that case the grievance was actually felt! It would be a wise step on the part of the Church of England to abolish it before it is felt more generally than it is now. Hostility embittered by wounded feeling is not easily healed.

Some people argue as if Dissenters were a separate caste, and seem to think that if a man is a Dissenter, his father must have been one too, as well as all his relatives, so that there can be no reason for desiring that his body should be buried in a churchyard. Happily, in this country, society is not divided by such hard-and-fast lines, and the separation of Churchmen from Dissenters in the grave has always appeared to me to be barbarous.

I am not an anti-State Churchman, and have often thought that if the Liberal party adopts as part of its policy the separation of Church and State, I shall be compelled to go over to the Conservatives. But now that opposition to the Burials Bill is a cardinal article in the Conservative creed, that is out of the question, for it will be better that the Church should be disestablished than that the union of Church and State should be maintained on such unjust and ungenial principles as underlie the opposition to this measure. What can be Mr. Disraeli's reason for taking up the ground that he did? Can it be that he is beginning "to educate his party up" to disestablishment?

"A. B." writes to the *Leeds Mercury* that he took little interest in Mr. Morgan's bill till the following circumstance took place:—

In a village a few miles north of Leeds, a few months ago, a child died thirteen days old. The parents applied to the curate of the church, wishing him to inter the child. He inquired if it had been baptized. They replied it had not. He then said he could not read the Burial Service over it without the authority of the vicar, who was then applied to, with the same result. Therefore it had to be buried without Christian rites, there being no other burial-ground in the neighbourhood. The parents were thrown into a passion of agonising grief on account of their child having been refused Christian burial, so far as man, acting under the law, could do it. Such cases are injurious to the Church, the family being of the working class, and the indignation amongst members of that class, who heard of the occurrence, was such that many declared the vicar had done more, by that one act, to prejudice the working class against the Church than he could do good amongst them during the whole of his life.

THE ENDOWED SCHOOLS ACT.

We are requested to insert the enclosed circular, which has been prepared for distribution wherever a scheme is issued by the Endowed Schools Commissioners:—

CENTRAL NONCONFORMIST COMMITTEE.

Town Hall Chambers,
Birmingham, April 1, 1873.

Dear Sir,—We beg to call your earnest attention to the scheme of the Endowed Schools Commissioners, now published for

Under the Endowed Schools Act (1869), opportunities are afforded for the assertion of the equal right of Nonconformists to great and numerous national endowments, which have hitherto been exclusively appropriated by the Church of England; while, on the other hand, the administration of the Act by the present commissioners indicates so strong a bias in favour of the Established Church, that unless Nonconformists are exceedingly watchful, the ecclesiastical exclusiveness which the Act is intended to remove may be perpetuated for several generations to come.

The following is a statement of the objections, which from a careful examination of all the schemes issued by the commissioners, appear to us to lie against them. Of course all the objections enumerated can not be taken against every individual scheme—you will easily be able to see how far they apply to the scheme to which your attention is not called:—

OBJECTIONS.

With directions regarding the course to be taken by Nonconformists.

1. Constitution of governing bodies. As a general

rule, the governing bodies are composed of ex-officio, nominated or representative, and co-optative governors. (a.) Ex-officio. The appointment of clerical ex-officio governors has been finally pronounced illegal by the Judicial Committee; it is still necessary, however, to watch them closely lest they should partake of a sectarian character. As a rule, it is recommended that objections should be raised to ex-officio governors altogether, as generally useless, and seldom representing the liberal and progressive spirit which the schools require. (b.) Nominated or representative governors. The appointments of the commissioners under this head require special vigilance. In many cases, the selection of governors is vested in sectarian bodies, thus—the governing body of King's School, Sherborne, a purely Church of England foundation, appoints governors to three undenominational schools in the same county; and in a scheme just issued for Darlington two governors are to be elected by the churchwardens.

Two points should be strenuously urged:—(1.) That no sectarian body should appoint governors to undenominational schools. (2.) That a clear majority of the entire governing body should be popularly elected. (c.) Co-optative. This element will be found in nearly every governing body; and the tendency is to give it in many cases a preponderating, and nearly always undue weight. It is recommended that you should—(1.) Object to co-optative governors in any case exceeding one-third of the entire governing body. (2.) That you should require the names of the co-optatives to be inserted in the scheme, in order that you may judge of the suitability of the appointment. (3.) Claim that Nonconformists be fairly represented amongst them.

(2.) Religious instruction. In every scheme issued by the commissioners, a clause is inserted compelling the governors to make provision for religious instruction. No such clause is to be found in the Act. It is recommended that you should require the omission of this clause, so that the responsibility of providing, or not providing religious instruction, may be left where the Act leaves it, viz., with the governors.

3. Elementary Schools.—In many schemes it is provided that the "governors shall hold the school sites and buildings for the purpose of a public elementary school, in accordance with the provisions of section 7 of the Elementary Education Act." The working of this is very obvious. Section 7 of the Elementary Education Act applies the Time Table Conscience Clause to every school in receipt of a Government grant, but during the time given to religious instruction, the catechisms and formularies of the Church may be used, and her doctrines freely taught. In fact, as control of the schools in nearly every case will be in the hands of Churchmen, although the endowments are undenominational, they will be to all intents and purposes, Church of England Schools. In these cases, a claim should be made that the school should be placed under Clause 14 of the Education Act, as well as Clause 7, by which creeds and formularies distinctive of any particular denomination will be excluded.

4. Elections by Vestries.—Grave objections are entertained by many Nonconformists in rural parishes to the election of governors by the vestry. Wherever, therefore, a scheme contains this provision, it is recommended that application should be made for the election of governors after the election of school boards, as likely to secure a more faithful representation of the people.

HOW AND WHEN TO OBJECT.

The course of proceeding in framing a scheme is as follows:—(1.) The assistant commissioner visits the locality to obtain all the information he can from the persons interested. (2.) A draft scheme is published; and the commissioners are open to receive recommendations, suggestions, or objections upon it, for the term of at least three months. (3.) At any time after the expiration of three months, the commissioners may present their final scheme to the Committee of Council on Education. The Committee of Council are open to receive objections to a scheme, but they have no power to amend; they must approve or reject it as a whole. (4.) After the scheme leaves the Committee of Council, it is laid on the tables of both Houses for forty days, and if within that period no address to the Crown praying for its rejection is carried, the scheme becomes law. It will be obvious that the second stage is that at which Nonconformist action is likely to be most beneficial. Should your representations to the commissioners meet with indifferent success, some local member should be asked to raise your objections to the scheme when it is on the table of the House of Commons. We are therefore extremely anxious that our friends should not miss the opportunity now offered them; should they do so, it is not likely that another will occur for a generation at least to come.

BY WHOM ACTION SHOULD BE TAKEN.

While representations from individuals locally interested have their weight with the commissioners, it is exceedingly desirable that action should be taken by some organised body of Nonconformists. If you have any Nonconformist committee, that is the proper body to attend to it; if you have not such a committee, we strongly urge the immediate formation of one. An emergency such as this sufficiently proves its necessity. Representatives of every denomination should be invited to act upon the committee. Whatever help we can give you will be cheerfully rendered on application.

We are, yours faithfully,

W. MIDDLEMORE, Chairman.
R. W. DALE,
H. W. CROSSKEY, } Hon. Secs.
J. JENKYN BROWN,
F. SCHNADHORST, Secretary.

THE LIBERATION SOCIETY'S ANNUAL MEETINGS.

—These meetings will this year be held a week earlier than usual, viz., on Wednesday, April 30, the executive committee having fixed that date in order to obtain the use of Exeter Hall, which was denied many years ago, but has been granted now. The usual meeting of the council, at which the report is presented, will be held at two o'clock in

* As the result of extensive inquiries, we find that the proportion of Churchmen to Nonconformists appointed by the commissioners is as ten to one.

the afternoon, at the Cannon-street Hotel; that time having been chosen for the convenience of those who wish to attend the annual sermon on behalf of the Baptist Missionary Society, in the morning of that day. Mr. Illingworth, M.P., one of the society's treasurers, is to preside. For the public meeting at night, the committee have secured the services of Mr. Leatham, M.P. for Huddersfield, who has done good service to the society's cause in the House of Commons, but has not yet appeared on its platform. We understand that the list of speakers will include the names of other gentlemen who have not taken part in previous meetings, and whose appearance then will be one of many indications of the progress of liberation principles. As for the topics to be dealt with, we hardly know whether the speakers are most to be envied or pitied because of their multiplicity and importance. The official announcement which appears in our advertising columns states that the admission will be by tickets exclusively.

The Revision Committee of the Synod of the Irish Episcopal Church will, it is said, recommend extensive changes.

The Congregational statistics in America for 1872 show 3,623 churches, 776 vacant, and 3,201 ministers, 949 of whom are not at work. The aggregate Church membership is 318,916, a net gain of 6,862; net gain of churches, 61; 43 ministers have been ordained, 11 have died, 119 been installed, 121 dismissed.

MR. GLADSTONE AND THE LOCAL TAXATION OF CLERGY.—In reply to a letter from Mr. Leigh Pemberton, M.P., who had presented a memorial to the Prime Minister, signed by more than 700 clergymen, as to the grievances they suffer from the incidence of local taxation, Mr. Gladstone says that "if a grievance can still be shown to exist, the President of the Local Government Board will be ready to consider it in any measure where it may be relevant to the general subject."

MR. MIALI'S MOTION ON DISESTABLISHMENT.—At the spring quarterly meeting of the South Pembroke Congregational Association, the following resolution, moved by Rev. C. Goward and seconded by James Cocks, Esq., J.P., was carried unanimously—"That this association has heard with great satisfaction of the motion about to be submitted to the House of Commons by Edward Miall, Esq., in relation to the Ecclesiastical Establishments of this country, believing that the time is now arrived when the alliance between Church and State should cease."

HOW TO HASTEN DISESTABLISHMENT.—At the annual vestry meeting of St. Matthew's parish church, Hull, on Easter Monday, the parishioners took the extraordinary step of censuring their vicar. A resolution was, with two dissentients, carried:—

That the parishioners of St. Matthew's desire to place publicly on record their disapprobation of the conduct of the Rev. George Robinson, as they consider it has been a breach of faith with the patron of the living, deserving of the gravest censure.

The alleged grievance is that Mr. Robinson, who was appointed to the living on the understanding that he should conduct the services on Evangelical principles, shortly after he had read himself in introduced Ritualistic practices. It is stated that a great portion of the congregation have been alienated from the Church, and that the offertory has decreased fifty per cent.

LENTEN AFFLICTION.—"A Country Priest" writes thus to the *Guardian*:—"I have rubbed my eyes to see whether I were awake or asleep, reading or dreaming, whether we had a Prayer-book, rubrics, canons, or not, whether Lent was solemn or not, whether Wednesdays and Fridays were specially so or not. Why this confusion of mind? Because I see from the Court news that the *Primate dined with the Queen on Friday week!* Being awake, and not asleep, I apprehend much evil to the Church in consequence, unless, as I pray, the stirring up of men's minds counter-balance the mischief, lead Churchmen to look their obligations in the face, teach them to desire not to cast a slur on them and treat them as if they had no existence, but induce them to obey the rule of the Church by having brought before them, to their sorrow, this joint act of her temporal and spiritual heads."

COLONIAL ECCLESIASTICAL LEGISLATION.—A petition having been sent into the Legislature of British Guiana by the minister and vestry of St. Clements parish, asking for a moiety of the cost (viz. 3750 dollars) of repairing the parish church, found a warm advocate in a Mr. Smith, but his motion to grant the money fell to the ground, as no one would second it; it being now a settled principle that the Court could not grant money for the repairing or building of churches. The *Agricultural Reporter* of Barbadoes speaks of the bishop's bill as having been "very justly denounced as being intended to secure the nomination of Bishop Parry, and that if Dr. Mitchinson proves to be the right man in the right place, the credit will be due not to the bill, but to the howl of indignation with which it was greeted." The *Reporter* also points out that the bishop's bill has added some 2,000l. to the expenditure, as salary to Bishop Parry, whilst he has been acting as bishop. A series of letters, six in number, on "Religious Equality," has appeared in the *Demerara Creole*.

THE ALLIES OF ULTRAMONTANISM IN PRUSSIA.—It seems that Herr von Gerlach no longer stands alone as a Protestant opponent of Prince Bismarck's anti-Papal policy. A portion of the Evangelical

clergy and a section of the Protestant aristocracy of the old provinces of the kingdom have passed over into the camp of the enemy. In Pomerania and Silesia a bitterness of antagonism has revealed itself which was never suspected, the occasion being the emperor's birthday, when it has been customary to hold religious services. This year many of the Evangelical clergy in different towns remitted the usual services and kept their churches closed. A letter in the *Spener Gazette* remarks upon the astonishment excited in Neussatz, in Lower Silesia, because of the omission. Another letter from Wolgast says neither in that town nor in Kammin or Schivelbein was "the divine service held to which we have been always accustomed." The same thing occurred at Wernigerode, where the only notice taken of the occasion was in the prayers at the usual Sunday service the day after. These facts have excited much comment in Germany. The official papers openly accuse the Protestant clergy of the eastern provinces of becoming the allies of the Ultramontanists.

THE OLD CATHOLIC MOVEMENT IN SWITZERLAND.—The parish of Trembach (Soleure), after having decided by 167 votes against 67 to have a re-election of its infallibilist curé, has resolved to propose M. Kilchmann, curé of Wattingen, as his substitute. Other parishes are likely to follow this example. A meeting of the Liberal Catholics of Schaffhausen, numbering several hundreds, took place last month. It is supposed that its immediate result will be the construction of Schaffhausen into an Old Catholic parish. Another numerously attended meeting of Liberal Catholics has been held at Zurich, in which it was resolved to submit the following resolutions to the Catholic parish:—1st. A protest against the dogma of Papal Infallibility, and its being taught in churches and schools. 2nd. That the parish declares itself independent of the See of Rome. The Liberals of the canton of St. Gall have sent an address to their Government, in which they engage to resist Ultramontane measures. In this same canton 128 Catholics of the parish of Wesen have protested against the dogma of Infallibility and the Syllabus. Father Hyacinthe performed the service on Easter Sunday, in the Old Library, Genoa, which had been offered to him by the Municipality; 850 persons were present. The sermon consisted of a categorical eulogy of Calvin, and he explained the details of the new movement. The services will be continued every Sunday.

YORKSHIRE CONGREGATIONALISTS AND DISESTABLISHMENT.—At a meeting of the Yorkshire Congregational Union, at Leeds, on the 8th inst., Mr. Elias Thomas, Bradford, proposed:—"That as the establishment by law of the Episcopal Church in England and the Presbyterian Church in Scotland prevents religious equality, occupies much of the time of the Legislature in discussing ecclesiastical questions, is hurtful to the spiritual interests of these Churches and to the political welfare of the nation, and therefore ought no longer to be maintained, this meeting cordially approves of the motion of which Mr. Edward Miall, M.P. for Bradford, has given notice for the present session of Parliament. Also that the following petition to the House of Commons be signed by the chairman of the meeting and forwarded to Lord Frederick Cavendish, M.P., for presentation." He said it was most important that this meeting, representing the whole county of York, should speak out boldly and distinctly upon this point. Whether they did so or not this question was coming to the forefront, and it would have to be decided. And if not decided according to truth and justice they would have themselves to blame. The Archbishop of York not very long since, when making a speech upon the Church-defence question, made it a great point of his speech that Dissenters themselves did not want disestablishment. He said there were only a few noisy agitators who made up for their small numbers by noise and clamour, and specially instructed the reporters to represent their meetings as large and important. He (Mr. Thomas) thought that when a man holding the position of the archbishop could so misrepresent and vilify a body of men equally as consistent and as spiritually minded as himself, it was quite time to speak out. Mr. B. Wainwright seconded the resolution, which was adopted unanimously.

Religious and Denominational News.

YORKSHIRE CONGREGATIONAL UNION.

The Yorkshire Congregational Union has been formed by an amalgamation of the district organisations of the three Ridings, and the first conference of the association was held in Leeds, on Monday, Tuesday, and Wednesday. The session commenced on Monday evening with devotional services held in Queen-street Chapel, the chair being filled by the Rev. A. H. Byles. In the course of the evening a paper, by Mr. T. D. Ball, on "The Church in its mutual relationship," was read, in which it was urged that a careful training of every member to some speciality of the work of the church would tend more to the extension and promotion of the civilisation of the world than they could possibly accomplish now, when too much work, and that too diversified, fell upon the active few for it to be well and satisfactorily performed. Congregationalists wanted less of the pushing forward of their own Rehoboth, or Bethel, or St. Januarius, and more of the holding up of Christ; less denominationalism and more Christianity; more desire for the salvation of souls and less anxiety for

the progress of a sect. The Rev. J. K. Nuttall read an address on "Witnessing for Christ," and the meeting concluded.

A meeting for working men was held on Monday evening in the lecture-hall connected with Salem Chapel. Mr. W. H. Conyers presided, and there was a numerous but not full attendance. The Chairman said that apart from its other aspects, the Yorkshire Congregational Union, which was meeting this week in Leeds, was an agency for home mission work among the poor, which subject would be specially dwelt upon on the following day. Meantime he might say that in nearly 100 stations throughout Yorkshire (from the fisherman's villages on the east coast, or the small hamlets and scattered populations in the northern dales, to the mining districts in mid-Yorkshire and South Yorkshire) the preaching of the Gospel was carried on by the agents of the Yorkshire Home Missionary Society. It would therefore be seen that in this respect the body to which they belonged was not overlooking the command of the Great Master, that to the poor the Gospel shall be preached. (Hear, hear.) The meeting was addressed by the Revs. D. McCormick, G. T. Coster, of Hull, Mr. John Fernie, late of Leeds, Mr. G. B. Dobson of Scarbro', and the Rev. R. Stainton of Sheffield. Mr. Fernie, in reference to the New England States, said that many the things that trouble us were nearly all buried there and out of sight—

The giant Bigotry was entirely buried there. All sects worked together as brethren in Christ. He had found none of those "standing off notions" there that there were here, because there was no State-Church in the ascendancy. And there the giant Ignorance was buried. It was a wonderfully enlightened country. All through the States there was a magnificent system of free schools, where the son of the mechanic and the son of the merchant had each the same advantages; then there was the system of normal schools for educating teachers, and Universities for the higher education of both sexes. It was noticeable further of the giant Liquorism that there were no pious men there who would stand up and defend it. He had been told by a gentleman of authority that he did not know of a minister in America who was not a total abstainer. He (the speaker) had himself had the opportunity of visiting the houses of a great many holding high and responsible offices in the churches, and he had never seen a drop of liquor in any of the houses of these people.

On Tuesday the conference was resumed in Queen-street Chapel. There were some 400 ministers and delegates, and the galleries were occupied by spectators. The Rev. James Parsons, the president of the year, then delivered his address. He hoped the amalgamation that had been brought about of the Yorkshire associations would realise their most sanguine expectations, diffusing and strengthening the influence of brotherly friendship, encouraging and guiding communities which are feeble, giving new direction to the resources of communities which are powerful, summoning all to increased and more harmonious activity in "works of faith and labours of love," and in every way impelling the progress of the principles with which the Congregational body was identified—to the glory of their Divine Redeemer. (Applause.) He had no precise statistics, but there was reason to conclude that, in the aggregate, they received but scanty positive additions to their churches, while in not a few instances they received no such additions at all. Then, was their internal state satisfactory? Was there no intrusion of doctrinal laxity and error? No contractedness in knowledge, so that when men ought to be teachers they had need that one teach them again the first principles of the oracles of God? No selfish and stubbornly sluggish inertness? No forbidden and perilous conformity to the world? No guilty negligence in the exercise of prayer? Here, truly, were inquiries which now urgently pleaded for impartial and searching scrutiny. As one upon whom the evening shadows were falling after a long day, he charged his ministerial brethren to remember their responsibilities and the counsels of Paul the Aged, and to follow his noble example. A ministry lucid, faithful, tender, comprehensive, earnest, untiring; such a ministry as this was wanted to meet the pressing rights of the Redeemer, and the pressing needs of the Church and of the world. The speaker proceeded to enforce these obligations in various directions, and he deprecated as disastrous any laxity in their terms of communion. An impure fellowship had been the bane and curse of other denominations—(Hear, hear)—and it would be the bane and curse of theirs. (Hear, hear.) It was, therefore for the members of their churches carefully to verify their faith, and to vindicate their profession of it by exemplariness in entire deportment. The venerable Chairman concluded by saying—

My own course cannot continue long, and certainly such a position as the present I shall not occupy again. I seem to belong to the generation which has departed—the last relic of which in this country has, in the person of a deeply venerated friend—the Rev. James Pridie—recently passed away. Some service may yet be permitted to me, and whatever may be permitted will be enjoyed; but on this day I leave with you most emphatic testimony on behalf of the grand verities I have aimed from the beginning to proclaim—verities which I trust will be proclaimed by you also, as alone "the power of God unto salvation," and so by you transmitted untampered with, unadulterated, and unsoiled, to generations yet unborn. I leave with you too my loving aspiration that in you youthful promise may advance to vigorous maturity, that vigorous maturity may be crowned by ripened and venerated age, and that at length you may without exception "finish your course with joy, and the ministry you have received of the Lord Jesus to testify the Gospel of the grace of

God." Go as watchmen, taking your trumpet, ascending your tower, and sounding your warning. Go as ambassadors, unfolding your commission, and insisting on your message. Go as labourers, passing into your field, and performing your husbandry. Go as shepherds, gathering your flock, and leading them to the green pastures by the still waters. Go as soldiers, girding on your panoply, grasping your weapons, and achieving your conflict. All sympathies and all supplications attend you; and your Master, while you are trembling in conscious weakness, tells you in His own thrilling accents to invigorate and to inspire, "Fear not, for I am with thee." "Be thou faithful unto death, and I will give thee a crown of life." (Applause.)

The Rev. Bryan Dale, Halifax, in complimentary terms, proposed a vote of thanks to the chairman and the readers of papers on Monday night, which was seconded by the Rev. J. Sibree, of Hull. It was cordially adopted, the whole assembly rising to their feet. The following gentlemen were appointed the Committee of Reference:—The Rev. J. G. Miall, the Rev. R. Bruce, the Rev. R. Baggins, the Rev. J. Sibree, Mr. Ald. Law (Bradford), Mr. W. H. Conyers, and Mr. W. Byles. After some other business had been discussed, a paper was read by the Rev. Fox Thomas, on "The spiritual condition of the churches, and the means of improving their condition." There were many hopeful signs, he said, of a religious awakening, but there was a considerable lack of zeal and self-denial in their churches, while they had far wider views of truth than those of fifty years ago; but was there no danger of losing in depth of conviction? Many old and narrow theological dogmas were called to the bar of judgment and condemned. But they must not forget that Christianity had its doctrines, as well as its ethics, and that, whilst a sound creed was no guarantee against a loose life, they might as well expect to see a tree grow without roots, or to build a house without a foundation, as to find a spiritually strong man, or church, whose faith had not a firm hold on the grand, imperishable doctrines that had been for ages the life and glory of their churches. The spiritual condition of their churches would be improved if their ministers studied more to interest the inactive in Christian work, for the latent power in their churches was very great. A vote of thanks to Mr. Thomas was moved by the Rev. Dr. Campbell, of Bradford, and seconded by Mr. H. Brown, of Rawdon, who thought the writer had taken too desponding a view of the state of the Church. The Rev. A. Russell read the seventh annual report of the committee of the West Riding Congregational Chapel Building Society; and Mr. W. H. Conyers an abstract of the financial statement, which showed a total sum of about 1,511l. Mr. Conyers strongly urged the importance of establishing mission rooms. Every church ought to have one at least, and Christian men should no longer be content simply to go to their own places of worship every Sunday, leaving neighbouring localities in ignorance and irreligion. The Rev. R. Baggins moved—

That the annual report and cash-statement of the West Riding Chapel Building Society and Mission-room Loan Fund be adopted, and that its field should be extended from the West Riding to the whole county.

He said the society had done so much good work and brought forth so much good fruit that they were anxious to give it room to grow—(laughter, and "Hear, hear")—in order that other parts of the county should share in the blessings which it was likely to confer. He very much approved of the plan of operations in connection with the Chapel Building Society of the West Riding, for he believed that to start missionary stations was the commencement of all chapel building. The Rev. A. H. Byles, of Headingley, in seconding the resolution, hoped their subscriptions would in future come from the whole of Yorkshire instead of, as at present, from Leeds, Halifax, and Bradford. Dr. Falding (Rotherham College) proposed the appointment of the officers and committee of the Chapel Building Society. This was seconded by Mr. W. Hudson, of Hull, who urged the establishment of mission-rooms, and supported by Mr. J. F. Wilson, of Middlesboro'. The chairman read a letter from Mr. Leeman, M.P., who was unavoidably prevented from being present, promising ten guineas to the union, and then the Rev. H. Baggins, of Scarborough was chosen chairman of the union for the ensuing year. A petition to Parliament in favour of disestablishment (given elsewhere) was then unanimously adopted.

After some resultless discussion on the question of arbitration in churches, the union adjourned to dinner. Subsequently the constitution and laws of the union were discussed. Dr. Fraser proposed a somewhat expanded definition of a church, but eventually the section was passed as it originally stood, "that representative members should consist of the pastors and delegates of the associated churches."

In the evening a public meeting of the union as a Home Missionary Society was held in Belgrave Chapel, the chair being filled by Ald. Law, of Bradford. There was a full attendance. The chairman referred to the amalgamation of the Congregational associations of the ridings as full of promise for their union in a common work in the rural villages, as well as in the large towns. The report of the committee was read by the Rev. J. B. Robertson, and it was stated that the population operated upon was about half-a-million. The cost to the society, in conjunction with the London Home Missionary Society and the beneficiary churches and stations, had been upwards of £11,000. The success attending the efforts put forth had during the year been of an encouraging character,

for although all had not shared alike, some had been very highly favoured. In many rural districts these churches obtained, and would require, external help. In others help was being withdrawn, and the churches had determined to go alone. But there were many spiritually destitute districts, especially in the North and East Ridings. In former years the London society had expended somewhere about 600*l.* in Yorkshire, receiving in return subscriptions and payments, amounting to 400*l.* This year that society pays to the Yorkshire Union 200*l.*, leaving us either the difficult task of intercepting all donations or subscriptions which have hitherto gone to London, or the more generous one of very largely increasing our own contributions. The chairman, as treasurer, made the financial statement, which showed a balance in hand of about 1,800*l.*, and an expenditure of 1,842*l.* Although his report was somewhat encouraging, he urged increased liberality, in order that the home missionary operations might be effectively enlarged in a measure corresponding to the extended basis of the union. If they expended at the same rate as they did last year, with the addition of the two other ridings, the annual income of the society would not be equal to its outlay, but they looked for more numerous and still more liberal contributions from their friends in all the districts in this most deserving work. (Applause.) The Rev. Dr. Campbell, in moving the adoption of the reports, said it was to be remembered that Congregationalism did not start with a plan to cover the entire country systematically, but simply sought to promote God's work wherever Providence raised up earnest Christian men who desired help from them in getting free from cumbrous human forms and ecclesiastical systems. Mr. B. Langley, Sheffield, seconded the motion, and it was unanimously passed. The Rev. J. S. Hall, Scarborough, moved the next resolution, viz. :—

That this meeting gratefully acknowledges the success which has attended the operations of the Home Missionary Society of the North, East, and West Ridings—recognises the obligation laid upon the Congregationalists in Yorkshire of continued evangelistic effort throughout the county, and commends the Yorkshire Congregational Union and Home Missionary Society to the earnest prayers and increased liberality of the Churches.

The Rev. W. M. Statham (Hull) seconded the resolution. One of the chief blessings of Congregationalism, he thought, to be that they were liberal without being latitudinarian, and that they earnestly desired, so far as they could, without giving up any of their great principles, to adapt themselves to the growing wants of the age in which they lived. (Hear, hear.) He was perfectly certain that the life their Congregationalism lay in its infusing and satisfying power, and if it only filled the other denominations of the world with the Gospel he would not care how soon Congregationalism itself was a name and in history a thing of yesterday. (Hear, hear.) In the coming days the great Evangelistic community that even now lay in the heart of the English Church would ultimately have to come heart and soul to the free churches. (Hear, hear.) They might depend upon it, whatever they might think, that the one great division in England before many years were passed would be Roman Catholicism on the one side, and Protestantism on the other. (Hear, hear.) And they should not forget the great battle that many of their ministers had to fight against the sacerdotal tendencies of the day, especially in the country districts. It was a most uncomfortable thing for a minister in a country village to see the people led by some youthful Roman Catholic neophyte who looked upon his Nonconformist brethren as the religious highwaymen of the world. (Laughter and applause.) It required very great fidelity to Christ, to the Gospel, and great constancy to God, to go on week by week preaching in a chapel in a neighbourhood where there was very little inspiration of the people or in the circumstances of the place to create fervour in the heart of a minister. He did not say how they were to make their prayer-meetings interesting, but although it was all very well to hide it, they were a disgrace to their churches in the towns and villages. They must revise their method somehow. He did not believe in toadying to the working classes, either politically or religiously. They could not hide it, that they were seeking too much after a sensual Paradise, worshipping in Alhambras, making goddesses of ballet dancers, and leaving their wives at home; drinking their wealth, and spending their gain in riotous living. If he imagined that it was to be the glory of Congregationalism to convey the Gospel to the middle-classes, he would say that it had made the greatest failure it had ever made. One of the greatest joys of their worship would be to see crowds of these working people coming into their churches and chapels on Sunday mornings and evenings. How it would intensify their prayers, how it would swell their hymns, if they thought they were really touching the great toiling life of England. (Hear, hear.) On the motion of Mr. J. E. Willans, seconded by the Rev. A. H. Byles, votes of thanks were passed to the chairman and the different speakers, and the benediction having been pronounced by the Rev. Mr. Parsons, the meeting terminated.

On Wednesday there was a meeting of the general committee in Queen-street Chapel. The chair was occupied by Alderman Law (Bradford). The treasurer of the union announced that the total amount expended in grants during the year would be £2,437. In addition, the sum of £250 would be required to carry on the work of the

union, making altogether a sum of at least £2,700. Last year the grants from the West Riding amounted to £1,985, notwithstanding a liberal use of the generous legacy of Sir Francis Crossley. A somewhat knotty point came up for further consideration, having been discussed on the preceding day. The Rev. J. B. Robertson, of Bingley (the secretary), on behalf of the executive, proposed—

That the church at Shipley be admitted into the Union, in the hope that further consideration and experience may lead them to more definite views than they have yet reached on the subject of Christian communion.

The Rev. J. G. Miall (Bradford) seconded the resolution. Mr. R. Yates (Bradford) proposed, as an amendment, that, in the absence of any recognised mode of admission or dismission of members, the church at Shipley should not be admitted to the union. The Rev. R. Skinner (Huddersfield) seconded the amendment. The Rev. E. R. Conder (Leeds) said that the church at Shipley could not be admitted without the admission of a principle which, if driven home, must split the denomination to pieces. He suggested an alteration to the effect that the admission of the church should be deferred until they had had an opportunity of conforming to the practice of the churches as recognised by the traditions of Independency. The Rev. W. Kingsland urged that the church at Shipley only claimed the right to manage its own affairs, and that the union had no right to impose any restriction upon it. The Rev. R. Bruce (Huddersfield) thought it would be unwise to admit a church so constituted. There had been no form of admission whatever into the so-called church at Shipley. Every one seemed to be left entirely to his own conscience, and he was surprised that a church so constituted should wish to come into a union having a registered list of members in communion with it, and founded upon such principles as distinguished it. (Hear, hear.) After further consideration the question of the admission of the Shipley church was deferred. The proposal for a council of arbitration was unanimously adopted. A memorial in favour of the Permissive Bill was read, but no resolution was adopted, the Rev. H. Tarrant expressing a hope that before long they would have in connection with the Yorkshire Congregational Union a temperance union similar to that in connection with the Episcopal and other churches. On the motion of the Rev. R. Baggins (Scarborough), seconded by the Rev. H. Tarrant (Leeds), a resolution was adopted protesting against the continuance of the Contagious Diseases Acts on the statute-book, and recommending that a petition should be signed by the chairman, and forwarded to Mr. Edward Baines, M.P., for presentation to the Commons. On the motion of Mr. J. F. Wilson, of Middlesbrough, the warm thanks of the ministers and delegates at the conference were presented to the friends in Leeds for their hospitality. The cordial thanks of the union were also given to the Rev. J. Parsons (chairman of the union) for the courtesy and ability with which he had presided over the first meeting of the organisation.

In the evening a largely-attended public meeting was held in East Parade Chapel. In the unavoidable absence of Mr. John Crossley, Halifax, who had been announced to preside, Mr. Edward Butler, Leeds, at the request of the executive committee of the union, occupied the chair. The chairman, in the course of his address, said that he believed that the time was coming when, by the help of Congregationalism, more purity of the Divine ideal religion would begin to spread throughout the State; when men would begin, whether statesmen or crossing-sweepers, to work under the direct influence of the Gospel of Christ. (Hear, hear.) They would not talk about it so much; they would not make such great shows; they would not have so many processions, so much gold and silver and man-millinery, but they would have a spirit coming over the minds of men of a higher sense of pure and undefiled religion. (Applause.)

The Rev. H. W. Parkinson followed, with a lively address on "Pleas for Nationalism in Religion." The Rev. D. Loxton then spoke on "Sectarianism, a hindrance to the growth of spiritual life and power." He said: All the Nonconformist sects were greatly separated from each other, and to a very great extent regard each other as rivals, competitors, and enemies. While sectarianised Christianity was powerful enough to produce alienation and division between the different sects, it was not powerful enough to produce a real brotherhood, and to resist the divisive influence of wealth, rank, and culture within the sects themselves. The National Church also was divided into sects, who had recently raised great sums of money for the purposes of litigation. One class of clergymen was trying to expel and ruin another. The National Church might be compared to an arena or a cockpit, in which all the combatants were enclosed to fight to the death. In conclusion the speaker said that he loved his own denomination because he believed that it was the least sectarian of all the sects in this country.

I cannot (he said) claim for it an absolute freedom from the sectarian spirit. It would indeed be a miracle if I could. But I do say it is unsectarian as to the fundamental principle of its polity. That principle is that each congregation should have the right and the power to govern itself according to the will of Christ to the best of its ability, and this principle is really comprehensive of all other forms of polity. If one of our churches felt that it was incapable of governing itself wisely, and were to place itself under the absolute control and guidance of one

of its own members, a minister or a deacon, in whose judgment it had entire confidence, it would not thereby forfeit its title to be regarded as a Congregational church, or as out of fellowship with other churches of the same order. And if, instead of being governed by a minister or a deacon, it chose to be governed by a bishop or a presbytery, it would still be Congregational so long as it retained the right to govern itself whenever it felt that it was able to do so. While our polity is unsectarian our creed is becoming increasingly so; the old Calvinistic dogmas of our fathers remain in our title deeds, but it is very questionable whether there are not more Arminians than Calvinists amongst our church-members. And the Calvinism which still exists amongst us is of that modified and softened nature which results from the union of Calvinism and Arminianism in the same church and in the same doctrinal system. If sectarianism perishes, as I believe it will do, it will be through the influence of the Congregational principle. In our efforts to separate the Church from the State let us contend for the great principle, that whatever property is left to the Church after the separation shall be under the absolute control of each of the separate congregations for whose benefit the property is intended. Let us secure to the disestablished Church the liberty which we enjoy.

The Rev. A. Hannay (secretary to the Congregational Union of England and Wales) then addressed the meeting on "Congregationalism in its relation to the prosperity of England." He said there were many signs which seemed to justify the prediction of our political seers that the next great historical party conflict in England would be fought out within the shadow of the national Church. The great issue of that conflict had already been fairly raised. The traditional policy of England with regard to the Christian faith had been to foster and control the Christian faith by legislative enactments, and to set aside a portion of the national property to maintain its ministry. In the course of generations this policy had given rise to certain anomalies, which had been referred to again and again that evening. We had for one thing a national Church, speaking in the nation's name, supported by the nation's property, and controlled by the nation's Legislature, from which a moiety of the whole people actively dissented, and which did not in any living way include within its pale anything like a moiety of the people. We had a national Church which in its doctrine, worship, and discipline was subject to legislative judicial bodies, which might be largely composed of men who had renounced its fellowship, who regarded its dogmas with aversion, and who had no sympathy with its spiritual aims. We had a national Church which had an authoritative creed and order for worship, providing, as it seemed, for uniformity of doctrine, teaching, and worship, and yet these safeguards had not been able to keep out of the pale of the Church those fresh currents of thought which are running in the open channels of the nation's mind. We had a clergy in the Established Church in whose teaching it was very difficult, if at all possible, to find anything that was distinctively Christian. We had a clergy, not a few, in whose teaching it was possible to find what in popular language was regarded as Anti-Christ. One could not help feeling that when these anomalies were fairly brought to light, the English people would put an end to them—(applause)—as a matter of common sense and honesty. In the conflict which would precede this issue they, as Congregationalists, were not unlikely to be called to take an important part: and, indeed, they might feel that it was only due to their convictions to press this conflict on. (Cheers.) It might be thought perhaps that some of the more delicate interests of religious life would be imperilled in the course of this conflict, but if they did their part as loyal servants of the Lord Jesus Christ, looking for light from on high, they would find that not only would they be able to render great services to their common creed but find in it a means of grace for themselves. (Applause.) Let them suppose that all churches are put on a footing of voluntarism, and then consider what was likely to be the state of England in regard to religion. Those in the Church who had the strongest convictions were the least dismayed, while those who were apparently most afraid, were the party that came nearest to their own principles—the Evangelicals. They were therefore constrained to think how poor a thing was a creed to bring life to a Church or salvation to a nation when it ceased to be an ardent faith—a strong enthusiasm for which men were prepared to sacrifice all things—their Church or their life, if needs be. (Applause.) A deep feeling of solicitude must inflame the breast of every Christian man, when he looked at the present moral and spiritual condition of England. True there were signs of progress; but if Christianity could do no more for any nation than it had yet done for England, it must for ever abandon its claim to be received as the final dispensation for the human race. (Applause.) The speaker then described the advantages which he conceived Congregationalists possessed in this effort to lift up the nation into high truth and Christian morality. (Applause.) They were separatists, and were committed to separatism. Then there was the freedom which they possessed. They acknowledged no authority but the Bible—the mind of Christ. There was no human authority over them such as rested with the State in relation to the national Church. They ought to be able to deal with a people, active, progressive, and quick-minded. (Applause.)

A vote of thanks to the chairman and speakers brought the proceedings to a close.

These meetings were reported at great length by the *Leeds Mercury*, from which paper the above is condensed.

SUNDAY SCHOOL CONFERENCES.

The seventeenth annual conference of Yorkshire Sunday-school teachers was held on Good Friday in the Highfield Chapel, New North-road, Huddersfield, under the auspices of the local Sunday-school Union. The attendance was very good, the commodious building being well filled by delegates from all parts of the county. Altogether 191 schools were represented, or 8,020 teachers and 59,725 scholars. The chair was taken by Mr. Wright Mellor, the Mayor of Huddersfield, who said they must embrace every means they possibly could in order to make the success of Sunday-schools in the future far greater than they had been in the past, for there was a tremendous work yet to do. It was to be lamented that there was a great apathy on the part of the masses on religious matters, and there was a great deal of secularism and infidelity abroad. A paper by the Rev. Professor Green (Rawdon College) was read on "The Self-Education of the Teacher," which stated that the desideratum in respect to Sunday-schools was increased efficiency in teachers. If Sunday-schools must take their proper places in the education of the country it was absolutely necessary that the intellectual standard of her instructors should be as high as that of the day schools. Sunday-schools were not even what they used to be. Men of years and experience were less frequently found in the teacher's office; and young men and women of superior intellect and culture betrayed an unwillingness to undertake the business of Sabbath-school instruction, and in consequence this was too often left to the comparatively ignorant. The paper advocated the establishment of some regular and stated means of instruction for those who desired to instruct themselves. The Rev. Dr. Stock opened the discussion by pointing out that the alternate system of teaching was a serious hindrance to the thorough education of the Sunday-school teacher. Judging from his experience as a pastor, he found there was a difficulty in getting together a good preparatory class. Mr. Gaunt (Hillhouse) was of opinion that the first thing necessary was that they should have the innate art of teaching. Many who had a desire to teach were altogether in the wrong place as teachers. They were round men in square holes, and would do a better work for Christ in some other sphere of labour. The Elementary Education Act would bring better scholars to the Sunday-school, and higher intelligence would be demanded from the teachers. There was a greater necessity than ever for careful preparation. Many other delegates took part in the discussion. At the afternoon conference Mr. Ald. Crowther, J.P., presided. Mr. Reed, M.P., addressed the conference on "The relation of children to the Church of Christ." He said that what Sunday-school teachers might do in the way of education—which was a different thing to instruction—of the child was of the supremest and highest value to the State. There was secular teaching; there was moral training; and there was religious education. Parents could neglect those things in connection with their children, and if they did, then there was a duty passed upon society that the children should find in some other provision that which the parent did not afford. He hoped, however, that an obligation would be rested upon the parent, that, if he was neglectful of the interests of his children, and consequently of the interests of the country, and could afford to pay for his child's education, he should be compelled to pay for the education of that child, and not leave it to be educated at the expense of the country. But the education given in this way meant secular education. He believed they would agree with him that the religious training of children rested first upon the parent and then upon the Christian Church. (Hear.) But the church seemed somewhat reluctant and backward. There must be prayer and work. The children must be sought after in their homes, and if they could not be brought to the Sunday-school—if they did not desire to go a long distance to it, the school must be taken into their midst, and they must be trained in religion from the earliest age by the best class of teachers that the church could supply. The Sunday-school was the nursery of the church, and the church must supply the agency for religious instruction. In the discussion which followed there were many speakers, all of whom agreed in the opinion that there ought to be a more intimate connection between the church and church-members and the Sunday-school. In the evening the annual meeting of the Huddersfield Sunday-school Union was held in the same place. The meeting was attended by the chief portion of the members of the conference. Mr. Reed, M.P., who presided, delivered an address on the place of Sunday-schools in national education. Mr. Archibald Campbell moved, and the Rev. Dr. Stock seconded, a motion electing the officers for the ensuing year. On the motion of Mr. Alderman Denham, seconded by Mr. Greenwood, votes of thanks were passed to Mr. Reed, Professor Green, and others who had taken part in the conference.

On the same day the twenty-sixth annual conference of the Lancashire, Cheshire, and Derbyshire Sunday-school Unions' Association was held in the Brunswick Chapel, Manchester-road, Burnley. There was a large attendance. The

Mayor of Burnley (Mr. J. H. Scott) occupied the chair in the morning, and said that in consequence of the action of the Education Act Sunday-schools would be more necessary than ever. Probably religious teaching would be more and more eliminated from the day-school, and it must necessarily be taken up with greater energy and vigour by Sunday-school teachers. Mr. Leonard Clement (Nelson) read a paper to introduce for discussion the subject of "Sunday-school teachers' work, and how to do it." The paper embraced practical observations upon the teacher's duty to himself, to his scholars, to his fellow-teachers, and to God. He condemned the practice of some teachers of giving rewards to their own particular class as subversive of discipline. In the discussion which followed, one of the speakers said that ministers did not always adapt their discourses to the minds of their juvenile hearers. He commended to the attention of the conference a system of Sunday-evening services for children which had been established in Liverpool. Mr. S. Watson, deputed from the London Sunday-school Union, urged the necessity of teachers having a good manner of going to work and of sticking at it perseveringly. In London there were not many Sunday-school teachers who were not once a week at Sunday-school, and many went twice. Regularity of attendance on the part of the teacher was most desirable, and at no time should any teacher think of leaving his class without getting some one to take his place. In regard to discipline, he thought superintendents should unite with teachers in maintaining it at any cost. Some further discussion took place at the afternoon sitting, under the presidency of Mr. Hughes, of the Liverpool Sunday-school Union, the Rev. W. H. Allen (Burnley) read a paper entitled, "How to teach." He said the elementary schools would now give the instruction in the spelling-book, which previously had been part of the Sunday-school teachers' work. Imperfect as the Education Act was, it was a great boon to us, and marked a new era in the social advancement of the people. It could never satisfy the great bodies of Protestant Nonconformists until it had been amended and the obnoxious 25th clause repealed. (Hear, hear.) But their very objections made their responsibilities the heavier. If for the religious education of the people the church and the Sunday-school must in the main provide, how necessary it was that the means should be improved and the agency made efficient. The Sunday-school Union had done a noble part in increasing the efficiency of their schools, not only by the material provided, the directions issued, and the literature published, but by its stimulating influence on the minds of the workers, the constant interest it created in the work it sought to accomplish, and the higher standard set up for the right accomplishment of the work. Yet let them not imagine its work had been done. While a higher standard had been immeasurably raised, and the aptness of their teachers considerably increased, there yet remained schools and teachers marked by the faults of the old style, teachers who had small sense of the responsibility of their position. Day-lectures on theological doctrines, though they might have their place, were not suited to the Sunday-school. The method of the teacher should be devoted and direct, and his manner loving. Dr. Hall had once said that temper was nine-tenths of religion, and the importance of this maxim to the teacher could not be overrated. (Hear, hear.) Mr. S. Watson agreed with Mr. Allen in thinking that, with our Sunday-school organisation, England would be equal to the work of religious teaching without the assistance of the day-schools. A German had been staying with him lately who had complained of the advance of secular education in his country to the exclusion of the teaching of religion, and who, comparing our country with his own, could not be got to understand that there was no fear of the neglect of religion here. It was, however, important that teachers should take a proper view of the greatness of their work. After some further discussion and the usual vote of thanks, the conference separated.

Mr. G. Dixon, M.P., was one of the speakers at the Midland Counties Sunday-school Conference, held at Birmingham on Good Friday. He said that a national system of education would do nothing to relieve Sunday-school teachers from their task. It would do much to add to their task as Sunday-school teachers, though, as secular teachers, their work would shortly, he trusted, drop off altogether. In considering the question of religious teaching in day schools, Mr. Dixon said they had on the one side the Church of England and the Church of Rome.

He would call them for shortness the Education Union. (Hear.) They had those men expressing the opinion and believing that if people are to be brought up religiously, religious instruction must be given to them in day-schools—in schools mainly, and sometimes entirely, supported out of the public taxes. On the other side they had the Nonconformists, whom he would call for shortness the Education League. (Applause.) They said they were as anxious for religious instruction as the union, but they thought it would not be possible to give religious instruction in schools that were maintained partially, if not entirely, out of the taxes of the country; that to take money from one man to teach another man's religion, and to force him to give it, was a system which could not be tolerated in this country. (Hear, hear.) The object and the spirit animating both parties were precisely the same. They both felt that to give to our children, and especially to that portion who had not been in school at all, secular education merely was not to do a complete work, but was to leave out something which was even of more importance than secular education. It was to leave

out that which was the crown of the edifice. The difference between the two was solely in regard to the machinery to be employed. The Nonconformists said that in religion, above all things, there must be voluntarism at the root of it. (Cheers.) Without any disrespect to the members of the teaching profession, he would say that they were not all religious men any more than were all the members of any other profession, but it was of the greatest necessity that the teacher of religion should be personally religious. He believed that if they were to rely solely on the voluntary teachers of religion for the religious education of the young, they would be far better off than to rely on State-paid teachers. (Cheers.)

The Rev. C. Elven, minister of Garland-street Baptist Chapel, Bury St. Edmunds, has resigned, after a faithful pastorate of fifty years. He is succeeded by his coadjutor, the Rev. M. S. Ridley.

Mrs. Jackson, wife of the Baptist minister of Willingham, Cambs, gave an address the other evening to 500 persons in the Baptist chapel at Waterbeach, where her brother, the Rev. C. H. Spurgeon, formerly laboured.

The *Methodist Recorder* understands the Wesleyan Missionary Society have had a prosperous and successful year. Although exact items cannot yet be furnished, it is ascertained that the income is the largest ever realised in one year from ordinary sources; the debt is cleared off; and the treasurer will have a balance in hand.

The Rev. J. A. Farrar, late of Center Lisle, New York State, has accepted the invitation of the Congregational Church of Ashley and Wilbarston, Northamptonshire, to become its pastor, and entered upon his ministry at the commencement of the year.

The Rev. J. Morley Wright, pastor of the Congregational Church, St. James-street, Nottingham, has accepted the cordial and unanimous invitation of the church and congregation at Bond-street, Leicester, to the pastorate of that church, vacant by the removal of the Rev. R. Harley, F.R.S., F.R.A.S., to Mill Hill. Mr. Wright's ministry in Nottingham will close on May 25th, and commence in Leicester on June 8th.

POOLE.—At a public meeting held on April 11th in the Congregational Church, Parkstone, Poole, the Rev. J. G. Tolley was presented with a handsome gold watch and appendages, as an expression of the high esteem and cordial affection with which he is regarded by the church and congregation under his pastoral charge. Many friends from Poole and Bournemouth united in this public expression of interest both by contributing to the testimonial, and by their personal presence on the occasion.

REVIVAL IN TAHITI.—The French correspondent of *Evangelical Christendom* says:—"A missionary writes that after a union between two churches, all seems brightening. The Queen made a tour with several pious church-members through the South; very numerous religious meetings were held; and the Queen, who for many years had been silent in public, exhorted her subjects repeatedly to keep the faith and persevere to the end. At one of the pastoral conferences she appeared at the end of the long table, and repeated the words of St. John, 'I have no greater joy than to hear that my children walk in truth.'"

BICESTER, OXON.—The annual services of the Bicester Congregational Church took place on Good Friday, April 11. In the afternoon the Rev. G. Inglis, of Thane, preached. Tea was afterwards provided in the schoolroom, at which over 200 friends sat down. A crowded public meeting was held in the evening. S. J. Johnson, Esq., presided, and addresses were given by the Rev. W. H. Dickinson, on "The Position and Prospects of English Nonconformity"; by the Rev. J. S. Darley, on "Church Life"; and by the Rev. G. Inglis, on "The Veracity of God's Word." The pastor's report indicated church progress, whilst the proceedings of the anniversary were very satisfactory and encouraging.

DEDDINGTON.—On Monday evening, March 31st, an interesting farewell service was held in the Independent chapel, Deddington, in connection with the removal of the Rev. T. Lord to Great Bridge. Mr. Clark, of Adderley, presided. A purse of twenty guineas, subscribed by friends in Deddington and the neighbourhood, accompanied with a suitable address, was presented to the retiring minister, after which addresses were delivered by the vicar of the parish, and gentlemen representing other religious bodies in the locality, expressive of grateful thanks for the effective services Mr. Lord had ever been able to render to all denominations to the temperance cause, to the Bible Society, and every good work, and at the same time their most earnest desires for his future happiness and usefulness.

BLACKBURN.—On Good Friday the foundation stone of Chapel-street Independent Chapel was laid by Mrs. Shaw, wife of Mr. Henry Shaw, J.P., in presence of the local ministers of the denomination, the scholars and members of the congregation, and a large concourse of the general public. The old chapel was burnt down upwards of twelve months ago, and the new structure will be larger and superior in every way. The estimated cost is about £12,000, the greater part of which has already been subscribed, and accommodation is provided for 1,300 persons. The style of the building is mixed Gothic, and the architect is Mr. Tarring, of London. The Rev. T. Davies, of Darwen, gave an address explanatory of the principles of the Congregational body, and in the evening there was a tea-meeting.

OLDHAM.—On Good Friday a recognition service was held in connection with the settlement of the Rev. Elkanah Armitage, M.A., as pastor of the new

Congregational Church, Waterhead, Oldham. Service was held in the new chapel, and a crowded congregation was present during the ceremony. The chair was taken by the Rev. J. Hodgson. Prayer was offered up by the Rev. T. M. Herbert, of Cheadle, and a portion of Holy Scripture was read by the Rev. Henry Griffiths. The Rev. Thomas Green, of Ashton, then delivered an address on the character of a Christian church, and the principles of Nonconformity, and the imperative necessity for maintaining, in the midst of religious conflicts, a high spiritual tone. The ordinary questions were then put by the Rev. J. Hodgson, and answered by Mr. Armitage. Mr. Kershaw, the senior deacon of the church, then stated the circumstances under which their new pastor had been invited. The charge to the minister was delivered by the Rev. J. Baldwin Brown, B.A., of Clapham. The concluding prayer was offered up by the Rev. Professor Newth. A meeting was held in the chapel in the evening.

ST. MARY CRAY.—A recognition service in connection with the settlement of the Rev. John Jones (late of Exeter) as pastor of the Temple, St. Mary Cray, took place on Thursday, 4th April, at that place of worship. After tea, of which a goodly number of members of the church and congregation, and friends from a distance, partook, W. Fox, Esq., of Chelsfield, one of the deacons, occupied the chair, and suitably introduced the business of the evening. Mr. Edward Wells, of Orpington, a senior deacon, followed with a statement of the circumstances that led to the settlement of their new pastor, which was followed by an effective address from Mr. Jones himself. The Revs. B. Price, of Eltham, R. T. Verrall, B.A., of Greenwich, secretary to the Kent Congregational Association, and R. Tuck, B.A., of Bromley, gave suitable addresses, on "Christian Work," "Christian Brotherhood," &c., and as neighbouring ministers welcomed him cordially into their fellowship. The Rev. Theophilus Lessey, of London, who had known and highly prized Mr. Jones for twenty-five years, gave an impressive discourse from Zechariah iv. 6. The Rev. N. Hurry, of Sevenoaks, also took part in the service, which was brought to a close with the benediction.

WEST BROMWICH.—A meeting of the church and congregation connected with Mayer's-green Independent Chapel, in this town, took place in the schools on Tuesday evening last week, to present to the Rev. John Griffith Jukes, their pastor for nearly fourteen years, some tangible expression of their great esteem for himself and their appreciation of his ministerial work during that time. The Rev. R. Ann, of Handsworth, presided, and was supported by several of the ministers of the town. Letters of apology were received from some other ministers of the district absent from the meeting. The Rev. W. Creed made the presentation, an expression of the members of his church and congregation, and other friends, of the great esteem for Mr. Jukes' character, and their appreciation of his services. The pleasing feature of the testimonial, he remarked, was that persons had subscribed unasked. The member of the borough, Mr. Brogden, had given £l. 10s., and one of the wealthiest clergymen of the neighbourhood, the Rev. W. S. Escott, B.A., had also given a handsome subscription. The purse contained 76l. 10s., and the purse itself is the special gift of one of the members present. A handsome walnut writing-desk and work-table was presented to Mrs. Jukes by some of the lady members of the congregation. With deep emotion the rev. gentleman acknowledged the gifts, and thanked them in his own name and the name of his wife and family. Further addresses were delivered by the Revs. J. Hearnshaw, J. F. Pyle, H. Luckett, and C. Pass, each speaking in highly eulogistic terms of the rev. gentleman, and urging the church to unity in their selection of a successor.

FALCON-SQUARE CHAPEL.—This historical home of Nonconformity, which has been undergoing extensive alterations for the purpose of securing accommodation for the Sunday-school, was reopened for worship on Sunday week, and on Tuesday evening a tea and public meeting was held, at which Mr. S. Morley, M.P., presided. The old chapel has been renovated, and the erection of a new schoolroom became necessary, in consequence of the Jewin-street schools being taken by the city corporation. A new building has now been erected capable of seating 680 adults. The present attendance of children is 576. On Tuesday evening, after prayer by the Rev. W. Grigsby, the reading of the committee's report by the secretary, and a financial statement by the treasurer, Mr. Morley said he was glad to come as a neighbour to congratulate them on the satisfactory completion of the work. He hoped they would make the place a blessing to the City of London. He spoke of the eminent men by whom the church had been adorned. In their day the difficulty was the respectability of religion. He regretted to find literary men so averse to religious worship. He was persuaded there was quite as much neglect of religion in the middle classes as in the lower; and maintained that if they would make Christianity acceptable to the poor they must evince their sympathy with the latter. This was the special privilege of the Church. If they showed this their churches would be more successful. Other speakers were the Rev. S. Hebditch, who, as a stranger from the country, had been struck with the energy in certain focal points, and believed that religion was going on well in our day; the Rev. J. H. Wilson, who pleaded that the people should uphold and strengthen the pastor's hands; and Mr.

T. B. Smithies, who spoke strongly of the need of ministers seeking out young men from the country. The collection realised about £400. The whole cost of the building and alterations is from 3,000l. to 4,000l. The church now assembled at Falcon-square has been in existence 200 years. Latterly it had much declined, but under the popular preaching of the Rev. G. Critchley, B.A., it promises to renew its youth. Since he has been labouring there, there has been a great increase of church membership and of attendance.

WHITBY.—The Rev. Wm. Jackson, who has resigned the pastorate of the West Cliff Congregational Church, Whitby, and accepted a charge at Bournemouth, preached his farewell sermon on the evening of Sunday, April 2nd, to an overflowing congregation. On Tuesday evening his well-wishers of all denominations took a public farewell of him in the Silver-street lecture-hall. There was a large audience. Mr. E. F. Sewell (Society of Friends) presided. The Chairman spoke of his large experience of Mr. Jackson's kind co-operation in various Christian works, and said that whatever differences there might be in respect to church polity, all were at one with him as to the general character of that ministry which he had so faithfully exemplified. Let that be their bond of union. (Applause.) Mr. Bate (Wesleyan) moved—"That this meeting, in bidding farewell to the Rev. W. Jackson, hereby expresses its high estimate of his Christian and ministerial character, and of his kindly and affable spirit as a willing and cheerful labourer in the cause of truth and philanthropy; and while regretting his removal from the town of Whitby, earnestly invokes the Divine blessing upon his labours in the locality to which he is removing, and prays that his life may long be spared to advance the interests of the Redeemer's kingdom." Amongst the other speakers were the Revs. C. Abbott, W. Middleton (Wesleyan), G. D. Down (United Methodist), and Mr. J. Slurdy, who specially eulogised Mr. Jackson's fidelity in pastoral visitation; and said he would long be remembered in the abodes of sickness and death. Mr. Jackson suitably responded, and a vote of thanks to the chairman brought the proceedings to a close. Mr. Jackson has received several memorials of the esteem and affection of those with whom he has been associated.

Correspondence.

THE BURIALS BILL.

To the Editor of the Nonconformist.

SIR,—I have noticed in your columns a conspicuous absence of any, the slightest, notice of the aspect which the question of the day, the Burials Bill, bears in the eyes of a large and rapidly increasing section of the Church who are comparatively quiet on the subject, as they consist for the most part of persons who at least contemplate with equanimity, if they do not absolutely seek for, disestablishment, and cannot conscientiously struggle vehemently for any privilege which rests in the main on establishment. The Catholic school, which now includes some six or seven thousand out of the twenty thousand clergy, even without counting in the ordinary "High Church parson," looks at the matter in this light. I put it as barely and forcibly as I can. "Schism is a deadly sin, and so by consequence is all participation in schismatical services. And our consciences will not permit us to allow a deadly sin to be committed on consecrated ground. If we are compelled by the State to endure this, we suffer the grossest persecution." This, Sir, you will most probably stigmatise as unbearable bigotry. Be it so: but consider lest, while you are labouring in the name of religious freedom, you are doing an act of intolerable persecution. You claim consideration for people's feelings. A great part of Mr. Osborne Morgan's speech consisted of eloquent appeals of this nature, which have a well-known power in an assembly like the House of Commons. Show some little consideration yourselves for the feelings of others. Would you not yourselves revolt from a law which compelled you to be the witness of a revolting ceremony? I use a strong word, but that is how I should look upon schismatical worship in consecrated ground. Doubtless your first impulse will be to throw this on the fire-back, but consider a moment whether it would not be as well at least to lay before your readers the opinion of a large body of Churchmen, however distasteful it may be to yourself.

CATHOLIC.

Oxford, Wednesday in Passiontide.

FREE SPEECH IN BERKSHIRE.

To the Editor of the Nonconformist.

SIR,—Although the *Nonconformist* has not seen its way to identification with the great movement now agitating our rural districts from their centre to their circumference, it is so thoroughly associated in all our minds with the principles of civil and religious liberty that we instinctively turn to it when confronted with any special violation of those safeguards of society. Hence my appeal for a portion of your valuable space this week.

Those of us whose privilege or penalty it is to spend the chief portion of our time in rural districts have special experiences to record from time to time. Our studies of human nature are considerably more after the fashion of those which artists speak of as "the nude" than the denizens of our large cities are accustomed to. I have

often wondered what those faithful watch-dogs at the temple of human rights—Messrs. Odger and Co.—would do with themselves in the presence of such parodies of justice as we are ever and anon called upon to witness. For instance, how would our plucky friend George relish the following.

I must introduce my story by a short explanation. As I have already hinted, and as every one by this time pretty well knows, we are in the presence of a very startling phenomenon just now. The labourers in our fields, whom we have hitherto regarded as a sort of vitalised bread-consuming, workhouse-tending portion of our farm implements, have staggered us all with a new revelation of themselves. They have actually had the gross impertinence to assert their manhood and—tell it not in Gath!—to claim their rights as British citizens. The clodhoppers, forsooth, demanding rights! Had they not always had them—the right to be born, to grow up in ignorance, and filth, and crime, to marry and multiply, to toil all day long upon a crust, and to feast at night upon a greased potato, to spend the evening of life in the parish workhouse, and to be buried at last at the expense of their neighbours! What more "rights" can the men desire? 'Tis certainly very unreasonable, and the fast ones among their employers who swear by their best hunting boots that change there shall be none, are perhaps deserving of more sympathy than I fear they get.

The consternation among our easy-going agricultural fraternity is something almost amusing in the awkwardness of its blunderings. One enterprising firm of agriculturists, renting under the Earl of Radnor, determined, amid the cheers of their brother farmers, to take the bull by the horns. They would make short work of the matter, and so in all its literality their labourers had the alternative of the Attorney-General's presented to them, "No argument, no discussion—the farmer's terms or the hillside for your bed and the vaults of Heaven for your roof." They must either have done with Mr. Arch, or quit their work and their homes. The men elected to stand by their union, and within a week, they were at work a hundred miles off at a nearly doubled wage. But the masters! alas, for human fallibility! Before the winter was through, they had to hunt after labourers, and were only too glad to get unionists to come and help them out of their perplexities. They took the bull by the horns, but instead of throwing him, they soon found themselves impaled thereon; and, with aching bones, they are now, I believe, very penitentially confessing their faults one to another.

But a new thought has struck the agricultural mind. What if the meetings of the labourers were suppressed! The movement must then subside. Brilliant idea! Thus reasoned the "Littleworth" farmers, and so the various limbs of the law were set in motion, and after a meeting on the village green, some seven labourers were summoned before the Faringdon bench of magistrates to answer for the crime of obstructing the Queen's highway! Of course the charge was trumped up in the extreme, as twelve people do not pass down the lonely road during the twelve hours, and there was no period of the meeting when two carriages abreast might not have been driven past. But, incredible as it may seem, three English gentlemen, instead of ignominiously dismissing the charge, and apologising to the men for the waste of their time, actually convicted the poor fellows, and condemned them to fine or imprisonment.

On tidings of the unparalleled transaction reaching Leamington, the executive of the union at once deputed their president, Mr. Arch, to arrange for an out-door meeting at Faringdon to protest against the injustice. This was held in the market-place on March 26. J. C. Cox, Esq., J.P., of Belper, took the chair, and Mr. Arch and other gentlemen addressed the thousands of labourers who had assembled from the neighbouring villages. And now comes the climax of the story. As if to illustrate the old Roman adage—*Quos Deus vult perdere prius dementat*—summonses have been actually issued against Mr. Arch, the chairman, and a number of others who took part in the meeting!

Now, Sir, your columns reach the eyes of some of the best men in Britain—men who have hazarded their lives almost for the sacred cause of justice: I respectfully lay this case before them. It is no longer a mere affair of labourers *versus* employers, but of freedom *versus* the most despicable tyranny that humanity could groan under. I would call upon the thousands of honourable and freedom-loving agriculturalists of England to protest against the fatal encumbrance of such support in this their hour of conflict and difficulty. No cause can rest upon injustice, and it will be an evil day, indeed, for our country if the toiling myriads get permanently disaffected through the infliction of these flagrant wrongs.

I remain, Sir, yours faithfully,

ARTHUR CLAYDEN.

Faringdon, April 10, 1873.

* Yesterday the case of Mr. Arch and his friends came before the bench of magistrates at Faringdon. After three hours' deliberation, they unanimously decided that the charge of obstructing the highway must be dismissed.

OPENING OF MUSEUMS, &c., ON SUNDAY.

To the Editor of the Nonconformist.

SIR,—The appearance in this controversy of so keen a thinker, and yet, withal, so considerate a reasoner, as

Mr. Wilks, encourages rather than deters one so unused to controversy as myself, from simply stating my opinion.

At the outset I would avow myself a voluntary, pure and simple, believing that he who would seek or receive assistance from the State to help him directly or indirectly even in the observance of religion, is not a citizen of high order, either of the earthly or heavenly kingdom. Leaving religion then entirely to man and his Maker, I (as a citizen) maintain that in constituted as we are, require that the State should secure for us one day in seven for rest, by enforcing the cessation of all business, quite as much as law is required to regulate the employment of children, or to enforce the sanitary Acts. Any attempt to provide that rest day with amusement or instruction, is beyond the limit that law can go without its being class legislation. This may appear to leave the day very bald and bare, but not so in reality. The resort to the ale-house is not a necessary, nor, indeed, should it be a possible, consequence.

A sound State is made up of families, and if one day in seven could not be agreeably and profitably spent at home, or with friends, there must be something so radically wrong that no amount of legislation can remedy the evil; the home life is far too much overlooked in the present age, but every line of it that is obliterated is so much curse to the nation. Better let a man feel the "enforced idleness," than to tempt him further away from the simplicity of home.

But some will say, It is all very well to think thus, because it leaves me in the enjoyment of my religious services. To which I reply, that no resources or officer of State are required for my religion, and all are as free to have any voluntary service of any description whatever, that does not violate civil law; but when museums (and all that may be asked on the same plea) are required, it is a State-supported religion that is required, and consequently a violation of the principles of religious equality.

I am, yours truly,
J. O. NATHAN.

Brighton, April 14, 1873.

WORK AND PRAYER.

To the Editor of the Nonconformist.

SIR,—I read with much interest and with general agreement, the letter of "A. C." in your last issue, headed—"Work the Panacea for Church Ills" (p. 356); but I am compelled to differ with your correspondent as to the just application of his concluding remark—that "without the resolute determination to act, it will be worse than useless to heed the lay call to prayer," which seems to involve an unmerited reflection on Christian brethren. The urgent request for prayer which has lately been made by some of our pastors, does not deserve the epithet "lazy," nor do its originators deserve to be called "pious sentimentalists." I am quite sure that they are desirous of promoting a combination of "praying and working," or to adopt an expression of the late Dr. Chalmers, of "prayer and performance." "Individual consecration to active service" is indeed one great need of our churches at the present time, but not the only one. That need I submit is *threefold*—More earnest prayer, more laborious personal effort, more generous contribution, by all our church members, in order to the preaching of the Pauline Gospel to every creature, accompanied by the efficacious energy of the Holy Spirit to render it "the power of God," to the salvation of multitudes.

Yours truly,
J. W.

AIREDALE COLLEGE.

To the Editor of the Nonconformist.

SIR,—Will you kindly permit me, as one who has hitherto been a silent constituent of Airedale College, to say a few words upon the past, present, and future aspect of the new college question?

For more than ten years I have attended every meeting of the constituents, hoping, longing, and praying that those who have hitherto discussed the question would be able to sink their little differences and pet schemes, and unite together to build a college which would be equal to the wants of the age, and worthy of the denomination.

Although strongly in favour of having the college at Bradford, for what I consider good and substantial reasons, I was prepared to vote for the Mirfield, and voted for the Potter Newton site, because the committee appointed to look out for sites decided for the one at Leeds. The majority of the constituents, in meeting duly called, decided against that site, and declared that the new college must be in or near Bradford. Since then nothing was done until Sir Titus Salt, Bart., took up the question, and tried to do his best to bring it to a satisfactory conclusion. The decision of the constituents of Rotherham College has now rendered the erection of two colleges necessary, and it appears to me that the meeting to be held next week will have to decide whether the new college is to be built upon the present site, or on an admirable one overlooking the Saltaire Park, most generously offered by Sir Titus at a merely nominal sum.

Considering that the present college is acknowledged on all hands to be a disgrace to the denomination, the pigeon-holes of studies being so

badly contrived that in winter the fires cannot be lighted without the doors and windows being opened, because the chimneys smoke, and the horrid little bedrooms have their windows upon a level with the floor, it is high time a new and well-planned college were erected in its place.

Under the imperative necessity that a new college should be built, it has been a matter of indifference to me whether the present system or the system adopted at New College and Nottingham should be carried out. Whatever the majority decide in favour of, that plan will I heartily support.

But the present state of inaction and indecision is doing a world of chief in our Yorkshire churches. Ten years ago it would have been easier to have raised 50,000*l.*, if that sum had been required, than it will be to raise 16,000*l.* now.

In conclusion, I would most solemnly, and most earnestly appeal to the constituents and friends of Airedale College to unite heart and soul in building a new college. We cannot have all our own way, we cannot all of us see "eye to eye" upon some points; let us agree to differ, and put aside our pet schemes and nicely-balanced decisions. Already whilst this subject has been under discussion many, very many, of the noblest and heartiest supporters of the new college have passed away. Let us have no more delay other than that which is absolutely necessary, and with the Divine blessing some of us who are still alive may yet see the topstone of the New Airedale College placed in its position with great rejoicing.

I am, sir, yours truly,
J. A. CLAPHAM.

Bradford, April 14, 1873.

THE DRINK QUESTION.

To the Editor of the Nonconformist.

DEAR SIR,—The annual meeting of the Congregational Union of England and Wales will shortly be held in the metropolis. One of the most important subjects to which time and attention could be devoted would be to consider and decide upon the best steps to be taken by the Union in its official capacity to stem the tide of intemperance, and to do all in their power to banish it from our land, and thus to remove the greatest hindrance to the spread of the Redeemer's kingdom.

I herewith enclose for publication a copy of the letter issued by the Archbishop of Canterbury, evidencing his grace's great interest in the question, and his resolution to do all he can to put a stop to "our great national sin." Archbishop Manning is also labouring most heartily amongst the Roman Catholics with the same great object in view. Shall "the Congregational body" in its official capacity remain apathetic? Thousands of Christians from all parts of our land echo, *No*, and are ready to assist in this noble work.

Submitting this to the deliberate and prayerful consideration of the chairman and members of the Union,

I am, dear Sir, yours truly,
M. B. SUTTON.

Roseneath Villa, Dartmouth Park Hill, N.

April 12, 1873.

LETTER FROM HIS GRACE THE ARCHBISHOP OF CANTERBURY TO THE BISHOPS OF HIS PROVINCE.

Lambeth Palace, Feb. 24, 1873.

MY DEAR LORD,—The alarming extent to which intemperance prevails in this country has been fully established by the report of the Committee on Intemperance of the Lower House of Convocation in this province, which, with all its valuable and exhaustive appendix, has been for some time before the country, and has been the means of calling general attention to the degrading and destructive vice of which it treats. But hitherto no effort has been made by the Church, in its collective capacity, for the suppression of this great national evil.

A society, however, based upon the principles laid down in a supplementary report of the said committee, now before the House, and likely to enlist the co-operation of all persons interested in the suppression of intemperance, has been recently inaugurated at a meeting held in Lambeth Library on the 18th of this month, at which I myself presided.

It seems desirable that the organisation possessed by our Church through its bishops, archdeacons, rural deans, and parochial clergy, should now be employed for the purpose of supplying information, and for dealing with a vice so injurious to the welfare of our people in every parish.

I hope that you will employ such means as you may think best suited for the purpose to bring this important subject under the notice of the clergy and laity in your diocese.

I remain, my dear lord, your faithful brother,
A. C. CANTUAR.

THE EDUCATION ACT.

THE LONDON SCHOOL BOARD on Wednesday discussed a motion of Mr. Currie—"That it be an instruction to the bye-laws committee not to recommend the payment or remission of the fees of children whose fathers are able-bodied for a longer period than three months." After a long discussion an amendment, moved by Mr. Buxton, was carried, instructing the committee to consider and prepare a code of rules limiting the power of remission or payment of fees. The board adjourned until the 30th inst.

BIRMINGHAM.—A conference took place on Wednesday between a deputation from the Birmingham Town Council and the school board, with a

view of adjusting the differences between the two bodies, the council having withheld its assent from a precept issued by the board, on the ground that a part of the money required was to be applied to the education of children in denominational schools. No settlement, however, was arrived at, and it is understood that the solicitor of the school board will at once instruct counsel to move the Court of Queen's Bench for a mandamus against the corporation.

ROCHDALE.—At an extraordinary meeting of the Rochdale School Board, on Thursday afternoon, the chairman, Mr. Edmund Ashworth, reported that the Town Council had, by a majority of 17 against 15, again refused to honour the precept of the board for 500*l.*, whereupon it was agreed to proceed with the application for a mandamus. An additional precept for 600*l.* was also issued under the seal of the board.

LEITH.—The result of the Leith School Board election is that the Free Church are represented by three members, the United Presbyterian Church by three, the Established Church by one, the Episcopalian Church by one, and the Roman Catholic Church by one.

SCHOOL BOARDS AND PRAYER.—A NEW DIFFICULTY.—The Glasgow School Board, at its first meeting last week, had a long discussion on the question whether or not the meeting of the board should be opened with prayer, in accordance with the custom generally observed in Scotland upon similar occasions. The chairman called on Dr. Buchanan, Free Churchman, to commence the proceedings, but the Rev. Mr. Munro, Roman Catholic, objected on conscientious grounds to the introduction of prayer, and he was supported by the Rev. J. Page Hopps, Unitarian. On the other hand, it was urged that, as the Houses of Parliament, courts of justice, and town councils were opened with prayer, the school board, which was appointed to promote the education and religious elevation of the community, should follow the same course. To this the Roman Catholic priest replied that common prayer was a thing to which he conscientiously objected, and to which he could not agree. Mr. Kerr, a Roman Catholic, complained of being placed in a position which it was known he could not accept. The Rev. Father Chisholm said that in the event of the board deciding on prayer being offered, he should insist, as a clergyman of long standing, upon his right to give his prayers occasionally. Several proposals were made to get over the difficulty, and that which was ultimately adopted, though strenuously opposed, was by Dr. Jamieson (Moderator of the Church of Scotland): "That prayer should be dispensed with at that meeting, but that in future meetings the first five minutes should be set apart for devotions, from which those opposed to them could absent themselves." Mr. Hopps deprecated this proposal, because it would break up the board into praying and non-praying sections, and he objected to be placed in what would be regarded as the non-praying section.

BERKHAMSTEAD.—On Monday, foundation stones of a new Primitive Methodist Schoolroom were laid at Berkhamstead by the Rev. T. Russell, a veteran preacher of the denomination (who has travelled in almost every county in England and in Ireland, and who once suffered imprisonment in Abingdon Gaol for preaching), and by Mr. Thomas Read. The Rev. A. Cave, B.A., Congregationalist, Rev. J. Simmonds, and others, also took part. Most of the money raised to meet the expenses was contributed by members of other denominations. Mr. Read gave 10*l.*; Mr. F. J. Moore, J.P., 5*l.*; Mr. C. S. Hadden, J.P., 2*l.*; Mr. W. Cooper, 5*l.*; Mr. Wm. Longman, 2*l.* 2*s.* In Mr. Read's address, he said this proposed new schoolroom, commodious chapel, and every Nonconformist Sunday schoolroom and chapel throughout the kingdom give contradiction to the unkind statement that they wish for a godless education. At a public tea which succeeded in the Town-hall, 280 sat down, and a large public meeting followed.

THE EDUCATION UNION.—The National Education Union held a meeting on Monday night in the Free Trade Hall, at Manchester. The bishop of the diocese presided, and on the platform were the Dean of Chester, Mr. Hugh Birley, M.P., Mr. F. S. Powell, M.P., Mr. J. Snowden Henry, M.P.; Mr. H. C. Raikes, M.P., Hon. Wilbraham Egerton, M.P., Mr. C. E. Cawley, M.P., Captain Arkwright, M.P., Mr. R. N. Fowler, M.P., Colonel Leigh, M.P., Mr. H. M. Fielden, M.P., and other gentlemen. The bishop declared his unaltered conviction, that unless the education of the country could be maintained upon a distinctly religious basis, he did not say distinctly theological, basis, he was afraid it would be hardly worth having. The bishop, referring to some remarks which had been made by Mr. Dixon at Manchester, about the conscience of the ratepayers, said that unless we were going to establish the principle that no one ought to pay taxes for any purpose to which he had conscientious objections—and in that case conscientious objections were as likely to become as widespread and infectious as smallpox—the conscience of the parent was, in his (the bishop's) opinion, entitled to a great deal of consideration, and the conscience of the ratepayer, airing his imaginary grievances, to very little consideration. It was the primary duty of the political conscience to be subject to the law. A resolution was adopted expressing a hope that all the provisions of the bill which the Government propose to introduce to amend the Elementary Education Act of 1870 will be "in harmony with the accepted principle of the Act of 1870, which,

while protecting liberty of conscience and allowing the claims of poverty, freely recognised the paramount right of the parent to select the school for his child."

HOW IT STRIKES A STRANGER.

Easter Monday.

At Easter, I generally have the opportunity of reading ecclesiastical newspapers more extensively than at any other time. The reason why is of no consequence; suffice to say that here they lie, all of the very strongest type, the *Church Times*, *Church Bell*, and the *Church Herald*. As this kind of literature is one to which I am altogether unaccustomed, I find that a great deal of what I read surprises me far more than those of my friends who are in the habit of studying it. It is altogether a new world to me, full of new objects, with a new light upon the commonest and meanest. I remember very well, when I first went to a foreign country, what struck me most was not the pictures or the great buildings or the sights; it was rather the names over the doors, the shape of the cabs and omnibuses, and above everything the strange sensations were noteworthy which arose from the sudden rupture of long-continued habits, of long-continued paces upon the same kind of Strand or Fleet-street pavements, of the long-continued monotony of a somewhat uniform and dull existence. The change of scene produced by a plunge into the world of ecclesiasticism is not quite so startling as that produced by Antwerp, and certainly is not so tonic or so pleasant, but it is something like it in completeness. The advertisements alone show a class of wants to be satisfied which I know not; that I am amongst a set of people, who have a set of needs altogether different from the needs of ordinary humanity. Notice is given by ecclesiastical tradesmen of their willingness and anxiety to supply not the shirts, six for forty shillings, or the trousers, Sydenham, of common mortals, but "corporals," "purificators," "alb girdles," "orphries," the very meaning of which is unknown to the mere visitors to this wonderful land with its wonderful inhabitants. To be sure there is also an advertisement of Tidman's Sea Salt which seems to prove that these people have to some extent the necessities and the habits of secular Englishmen, but it is put in an obscure corner. By the way, Mr. Tidman cautions purchasers to "beware of imitations," and to see that every package bears his stamp and his trade mark. The covert satire conveyed in this warning ought to prevent its insertion in a Ritualistic journal. Then there are accounts of the modes in which Sunday is spent, which are equally novel. At St. Paul's, Walworth, on Palm Sunday there was a High Celebration. It began by the distribution of "palms" by two boys, who each carried a trayful. The distribution completed, the celebrant and assistants entered the chancel and offered incense, the choir marching round the church singing and carrying palms. The celebrant and his assistant then retired to the vestry to put on chasubles, which must not be worn in a procession. Presently they returned, and, going up to the altar, commenced the Holy Communion. A Mass was performed, with a "sequence," and at one part all the congregation, including the choir, dropped upon their knees. An offertory hymn followed, during which the congregation was "incensed"; not made violently angry, as many of my readers might innocently suppose, but fumigated, as the context shows. During the "ablutions" a hymn was sung, from which it may be inferred that some ceremonial washings constituted part of the performance, although the ecclesiastical dictionary puts such strange interpretations upon words that it is impossible to tell whether ablution may not mean anointing with ashes and cinder-dust, or scraping the body with oyster-shells. These marvellous and complicated ceremonials are what these people call their worship, and the oddest part of the whole business is, that they are a sect which proposes to base its religion upon the life of Him whose "ritualism" was, without exception, the simplest of any prophet or teacher whom the world has seen. The mode in which religious progress is measured is extremely peculiar, and is closely akin to the mode of measurement in those parts of the world in which a liturgical wheel is in operation, and muscular devotion has got to such a pitch that the proverb *laborare est orare* is literally true, for the man who turns the wheel the most vigorously says the most prayers. It is exultingly pointed out that whilst in 1870, out of every hundred churches in London and its neighbourhood, there were only 13.1 where the surplice was used in the pulpit, there are

now 46.1. In 1868 there were only 33.3 per cent. of the London churches where the psalter was chanted and only 18.8 where the service was sung throughout, whereas in 1873 the proportions are 52.6 and 25.8. Surplised choirs have risen from 17.9 per cent. to 30.9. "But to come to more important matters," as this ecclesiastical statist says, and what are the more important matters? "Choral celebration" showed a percentage in 1868 of 5.1, it is now 11.9; while "eucharistic vestments" advanced in four years from 2 per cent. to 3.4; "the only falling off" being in incense, which I suppose has risen in price, and growth of godliness has therefore been stopped in that direction. After all this it will not be surprising to learn that miracles have not ceased, and are wrought by the fetishes worshipped, just as they were wrought in long past ages, by the hair and nails of departed saints. From a magazine called *New and Old*, I take the following story called "A Miracle by Healing by the Blessed Sacrament," premising that the magazine is not Popish but merely Ritualistic. A poor woman, a constant attendant at Church, was taken ill and after a time lockjaw set in, so that she was only able to take very small portions of nourishment inserted through an opening in the teeth. The clergyman and the husband agreed to have a special celebration for her, and she was brought into the church. The service was performed, and at the conclusion the woman fell down in a swoon which only lasted for a short time, for presently she got up, opened her mouth, said she was quite well, walked home, and returned to her ordinary duties! What the proprietors of the genuine Tidman's Salt, Archbishop Manning, for example, would say to the account of such a cure by the imitation article, we may easily imagine.

To believers in such tales as the miracle of healing, a Parliamentary leader like Mr. Disraeli can hardly be satisfactory, and their attitude towards him is very amusing. It would be edifying to know what he, as the leader of the Church party, thinks of fasting communion, or of recovery from lockjaw by elevation of the Host. We may partly conjecture, and the believers partly, or, perhaps, surely conjecturing, have a profound distrust of him. They altogether dislike that great speech of his against the Burials Bill. We remember—at least, those of us who were in the House—the solemn manner in which he gave notice that he would move the rejection of the bill. It was like the blast of a trumpet, a call to battle. It meant that the general was about to take command, and to mix in the fight, proving his devotion to the cause. We remember, too, the speech itself; the fury of the attack; the laughter and the cheers. It must be somewhat disheartening to him to find that ardent ecclesiastics speak thus of him notwithstanding all his orthodoxy. One says that Mr. Disraeli "made the speech rather of a judicious advocate holding a brief than of a sincere man deeply interested. And the proof of this is the fact that his arguments and facts were but slightly altered from a pamphlet put before him by the Church Defence Association and published but three days before his speech." Another says that Mr. Disraeli "can do the Church party no good at all. He can set the Liberals as a party against the Church and he can estrange a section of the Conservatives from Church defence because that section are apt to distrust him whenever he becomes affected with his periodic fits of Conservative patriotism. The Tory democracy craze may be succeeded by an Ultramontane Protestant theory for aught that anybody can know. It is difficult to say whether Mr. Disraeli would be more dangerous as a friend or a foe to Church defence." This is the point, almost the only point, of contact between your correspondent and the foreigners—for that is what they really are—whose organs he has been reading this Easter tide. I too believe that Mr. Disraeli is more dangerous as a friend than as a foe to the defence of any Church. What he is no man can say, and no man will ever know. The probability is that he is nothing; that there is no mystery in him, and consequently none to be unravelled. Churchmen, therefore, can hardly be satisfied with him, and must be conscious of degradation at being championed by a man whom they suspect of indifference and insincerity. But let them bear in mind that their degradation is a necessary consequence of their alliance with the State. So long as their Church is political, they must be led not by saints, but by professional politicians.

The publication of Mr. Browning's new poem is delayed, in order to allow of its appearance in the United States on the same day on which the London edition is issued.

Epitome of News.

The Queen and royal family are spending the Easter holidays at Osborne.

The Prince and Princess of Wales were last week at Sandringham, and the former has returned to London. At the end of the week, his royal highness starts for Vienna, where he will be the guest of the Emperor. He returns to England via Paris. The Princess of Wales remains at Sandringham till about May 9.

Her Majesty's Maunday Thursday gifts were distributed, according to annual custom, at the Chapel Royal, Whitehall. Presents were received by fifty-four aged men and fifty-four aged women; the number of either sex corresponding with the years attained by Her Majesty.

It is said that the destination of the Duke of Edinburgh is Sorrento, where the Empress of Russia and her daughter are now staying.

Mr. Dodson has declined the post of Chief Commissioner under the Railways and Canals Bill, offered to him by the Government. The hon. member has no intention of retiring from Parliament and forsaking his constituents of East Sussex.

The Right Honourable W. E. Baxter, M.P., Mrs. Baxter, and family, are spending the Easter holidays in Alsace, Lorraine, and the Black Forest. The celebrated French artist, Gustave Doré, is at present staying at the Invercauld Arms, Braemar.

The personal estate of the late Lord Ossington has been sworn under 120,000.

A new city mission-house, designed for all parties, is in course of erection opposite the Ludgate-hill Station.

It is said that the "tri-literal" benefactor of so many London charities, whose gifts the week before last amounted to 10,000*l.*, is one of the nephews and heirs of the late Richard Thornton, who left about four millions of money.

Mr. W. Fowler has fixed the second reading of the bill for the repeal of the Contagious Diseases Acts, for Wednesday, May 21. Sir John Pakington will move its rejection.

The trial of the Tichborne Claimant on indictments charging him with perjury and forgery will, as at present arranged, begin at Westminster on the 23rd instant, and the necessary steps have been taken for summoning the jury.

The owners of house property at Wigan have agreed unanimously to raise house-rents in the borough from 10 to 15 per cent.

It is understood that the Chancellor of the Exchequer, recognising the disadvantageous position in which the English sugar refiners would be placed in the event of the duty on raw and refined sugar being reduced on the same day, has granted an interval of twenty days. The duty on raw sugar will be reduced, as arranged, on May 8, while the reduction on refined will be deferred until the 28th of May.

On Saturday, the fifth annual congress of the Co-operative societies of the United Kingdom was opened at Newcastle-on-Tyne; Mr. Joseph Cowen, jun., in the chair. A large public meeting was held in the evening, at which Mr. T. Hughes, M.P., Mr. Morrison, M.P., Mr. Lloyd Jones, and Mr. G. J. Holyoake were amongst the speakers.

There was a monster demonstration on the town moor at Newcastle-upon-Tyne on Saturday, in support of the principle of manhood suffrage. It is estimated that the pitmen of the two counties of Northumberland and Durham, who formed two dense divisions of the great procession, could not have numbered fewer than 50,000 men, and the whole of the people concerned in the day's proceedings are reckoned at 200,000.

Mr. Bouverie has sent a reply to the resolution passed at the recent indignation meeting held in Kilmarnock. He says that he regrets the distrust of his constituents, but his regret would have been far greater had that distrust been manifested by those who had entrusted him with their confidence and support at the polling-booth. After contending that the vote he gave upon the Irish University Bill was a right one, he remarks that by the vote of confidence which the meeting passed in Mr. Gladstone, he inferred that they thought it was his business to support whatever measure was proposed by such a Minister that might affect the public interests. That was a policy he declined to adopt. So long as he sat in Parliament he should not be prepared either to be the mere mechanical mouth-piece of any section of his constituents to utter an indiscriminate approbation of the policy or measures of any Minister, however eminent, or to sit silently to register his behests, whatever they may happen to be.

A wretch named Elizabeth Armitage, described as "ferocious looking," and certainly proved to have acted up to her appearance, has been sent to prison for four months, by the Huddersfield magistrates, for having habitually maltreated a poor little girl placed under her care, by beating her with a strap and buckle, as also with a poker, occasionally heated for the purpose.

On Monday the foundation-stone of the Norfolk County School at North Elmham was laid by the Prince of Wales, who was accompanied by the princess. The place was gaily decorated, the streets were crowded, and their royal highnesses were received with much enthusiasm. This is, we believe, the least sectarian of the institutions of a similar nature which have been started of late years.

At a meeting held at Leamington on Monday, Mr. Arch, the President of the National Labourers'

Union said that that organisation numbered 80,000 members, had spent 3,000*l.* last year, and an increase of wages amounting to one million sterling had been put into the pockets of the labourers.

Captain John Lealie, M.P. for Monaghan County, met with a serious accident on Monday. He was riding to the final meet of the Hon. Mark Rolfe's hounds, near Barnstaple, when his horse threw him violently, and then, stumbling itself, rolled over the unfortunate gentleman. He was conveyed to an adjacent parsonage, and a physician was procured from Barnstaple. The hon. gentleman is seriously hurt, but is progressing favourably.

Two gentlemen named Moulton and Payne were walking from Trefriw to Bangor on Sunday, when the latter fell over Aber Waterfall and was killed. Mr. Payne is stated to be a London barrister.

At an inquest held at Portland Prison on Monday, the jury observed that the convict Roupell, the late member for Lambeth, appeared very ill, and added to their verdict a recommendation that the Home Secretary be asked to take his case into consideration with a view to his release.

A surveyor of the Board of Trade having reported that the schooner Dove, of Stranraer, lying at Belfast, was not in a condition to go to sea, the board has forbidden the vessel to leave the port until fully repaired.

In a claim for compensation brought by a Liverpool cotton broker against the Lancashire and Yorkshire Railway Company, which was tried at the Liverpool Assizes on Saturday, damages to the amount of 2,500*l.* were awarded.

Preliminary trial of the engines of the Devastation was made on Saturday in a three-hours' full steaming off the Isle of Wight. The excellent results obtained leave no doubt as to what the ship's performance will be when the official six hours' steaming takes place.

The "Mock Litany" men will no longer be allowed to carry on their avocations in the parks, unchecked by the police. At Marlborough-street police-court on Saturday Mr. David Chatterton was sentenced to pay a fine of forty shillings or suffer one month's imprisonment, for selling pamphlets in Hyde-park on Good Friday afternoon. The offence was a breach of the "latest edition" of the Parks Regulations, which forbids the sale of wares in the parks without permission, and was committed on the occasion of a meeting of the Reform Labour League.

A shocking affair is reported from Liverpool. A fire broke out in a house in Jay-street, a densely populated part of the town, about two o'clock on Good Friday morning, which resulted in the loss of seven lives. The house was a three-storied building, and in the upper portion lived a family of six persons, all of whom perished—as did a man named Schorah, who lived on the lowest floor. The fire is supposed to have originated through Schorah upsetting a paraffin oil lamp while in an incapable state of drunkenness.

We learn that a band of black vocalists, called "The Jubilee Singers," which has met with unprecedented success in the principal cities of America, is now on its way to this country. The singers come under the auspices of the American Missionary Association.

It appears that it is an old "Good Friday custom" at the church of St. Bartholomew-the-Great, Smithfield, for the rector to place twenty-one sixpences on a gravestone, which are immediately picked up by twenty-one widows. This ceremony was duly observed last week.

FOREIGN MISCELLANY.

A telegram from Aden states that Sir Bartle Frere left Makalla on the 8th inst for Muscat, and that he expects to reach Bombay about the 24th inst.

EARTHQUAKE IN CENTRAL AMERICA.—Earthquakes, attended with great loss of life, have occurred at San Salvador, in Central America. They began on the 8th of March. A telegram from Aspinall, *via* Havannah, dated the 5th of April, says:—"San Salvador has been destroyed; 800 persons were killed, and property valued at \$12,000,000 has been destroyed. A fire followed the earthquake, and burnt many buildings. The date of the catastrophe is omitted."

THE FRENCH ELECTIONS will take place on the 11th of May. There are six vacancies to be filled, including that of Paris. A central committee is being formed to promote the election of M. de Rémusat. The Minister of the Interior, M. Barodet, the recently deposed Mayor of Lyons, has consented to stand for Paris, as the candidate of the Republican party. All the others have retired in his favour. The Parisians will, it is explained, support him as a protest against the connivance of the Government in a measure by which the civic liberties of Lyons have been destroyed. It is doubtful if the Legitimists and other members of the Right will support M. de Rémusat. The Radical programme includes an amnesty, the raising of the state of siege, and the immediate dissolution of the Assembly. Numerous public meetings are held daily, and the gatherings up to the present have been well-conducted and moderate. The police authorities require that seven of the persons organising a meeting shall be responsible for the maintenance of good order.

THE EMPEROR WILLIAM AND THE ULTRAMONTANES.—The Berlin correspondent of the *Times* writes:—"Very recently Herr von Bodelschwingh, the late Conservative Minister of Finance (turned out by Bismarck because he objected to the war

with Austria in 1866), thought it incumbent upon him to caution the Emperor and King against the ecclesiastical policy pursued by his Premier. The Emperor, as is his wont, quietly listened to the terrible prophecies of his late adviser, and in reply said only the following words:—"Many remarks have been lately made to me respecting the wisdom of the contemplated ecclesiastical legislation. The question, no doubt, is a serious one; but in no case can I allow Germany to be ruled by the Catholic priests." This story, which is perfectly authentic, may be regarded as a fitting pendant, if, indeed, not a necessary sequel, to the Pope's desecrating upon the little stone that is to detach itself from Mount Zion, and smash the feet of the German giant.

TREACHERY OF THE MODOC INDIANS.—ASSASSINATION OF PEACE COMMISSIONERS.—General Canby, commanding the United States troops, with three other peace commissioners, held a conference with the Modoc Indians on Friday, during which Captain Jack suddenly shot and killed the general. Dr. Thomas, another commissioner, was killed, and a third mortally wounded. The fourth commissioner escaped. The massacre was observed by the troops, who marched rapidly forward, but the Indians escaped to the lava beds. The peace negotiations are at an end, and 600 troops have marched against the Modocs. A later telegram says General Gillem succeeds General Canby, and is to attack the Modoc Indians. President Grant has authorised General Sherman to give instructions that the attack shall be so strong and persistent that the fate of the Modocs shall be commensurate with their crime. He considers that, under the circumstances, their extermination would be fully justified. The massacre is not, however, to be held to affect the policy of peace pursued towards friendly Indians.

RESIGNATION OF BRIGHAM YOUNG.—Brigham Young has sent by telegraph to the *New York Herald* a long statement of his policy. He says:—"For over forty years I have served my people, labouring incessantly. I am now nearly seventy-two years of age, and I need relaxation. My resignation as trustee of the Church, president of the Zion Co-operative Mercantile Institution, and president of the Deseret National Bank, is made solely from secular cares, and does not affect my position as president of the Church. We intend to establish a settlement in Arizona, in the country of the Apaches, persuaded that if we become acquainted with them we can influence them beneficially. We hope to assist in the construction of the railway which is to cross that country, and bring a large portion of our emigration that way." Brigham Young abandons the old Mormon policy of exclusiveness. He invites good citizens to settle in Utah; urges capitalists to invest their money there; and promises that their property shall be protected and lightly taxed. The journals generally anticipate, now that Brigham Young has publicly resigned the chief trusteeship of the Church, that the dissolution of Mormonism in Utah will consequently follow.

Miscellaneous.

The admirers of George Herbert will be glad to learn that eight poems of his, hitherto unpublished, have been discovered, and will appear in the May number of the *Leisure Hour*. It is said that they throw considerable light on some of the poet's religious opinions.

The late Professor Goldstucker has left his manuscript Sanskrit Dictionary to the India Office, with the condition that it is not to be published till 1920. The reason is believed to be that the professor wished his work to be judged on its own merits, not by contemporary critics.

THE COSTA RICA GOLD MINING COMPANY offer 9,200 of their 25,000 shares of 10*l.* each to the public, and according to the report of Mr. Richardson, their engineer, the yield of ore is likely to be very large when the mines are worked on a large scale and with the best modern appliances. The shares are quoted in the market at two to two-and-half prem.

ENDOWED SCHOOLS.—The statute which has just received the royal assent to extend the time within which an address by either House of Parliament against certain schemes made under the Endowed Schools Act, 1869, may be presented to Her Majesty has been printed. With respect to the schemes mentioned in the schedule of the Act, the period of forty days is extended to four months. The schemes are:—The Emanuel Hospital, Westminster; the Green Coat School, Westminster; Palmer's Almshouses and Charity, Westminster; Emery Hill's Almshouses, Westminster; and Theobald's School, Needham Market, Norfolk.

THE PRICE OF COAL.—A very decided downward movement in the price of coal has begun in some parts of Lancashire. The demand in the Wigan districts has fallen off so considerably that at some collieries stocking has commenced, and coalowners, as a rule, are now willing to sell at a reduction of from 2*s.* to 3*s.* per ton upon the rates current a week ago. In the immediate district of Manchester, however, a steadier tone prevails. The demand for steam and furnace coal is sufficiently brisk to absorb supplies, and late prices consequently are maintained; but there are not now so many complaints of delayed deliveries. In house coal there is more ease, but prices are unaltered, with the exception of those which have been very high, and the top price, which in some cases was a short time ago 30*s.*, has now fallen to 26*s.* 8*d.* per ton.

NOTANDA.

The rejection on a ballot of Dr. William Howard Russell, the well-known *Times* correspondent, as member of the Athenaeum Club, has excited considerable surprise, and not a little indignant comment. The literary credentials of Mr. Russell are certainly equal to those of many associated with the club. Educated at Trinity College, Dublin, a student of Middle Temple, and called to the bar 1850, Dr. Russell first achieved distinction by his graphic letters from the Crimea, which did so much to direct attention to the lamentable condition of our soldiers, and brought about a much-needed reform. As correspondent in America and India the same powerful pen did good service, and published in book form under the titles of "Letters from the Crimea," "My Diary in India," "My Diary North and South," are records of which historians of the future will gladly avail themselves. "Canada: its Defences, Condition, &c.," is another volume of interest, while in "The Adventures of Dr. Brady" fiction and fact are ingeniously interwoven, forming a volume of acknowledged interest. In addition to these contributions to literature, Dr. Russell as editor of the *Army and Navy Gazette*, of which he is chief proprietor, has done not a little to turn opinion on such special subjects in a right direction, speaking a word in favour of the common soldier or sailor with as hearty an interest as of those more favoured by fortune. To this outspokenness, those in a position to judge attribute his rejection by the club, the Athenaeum containing many members connected with naval and military affairs, some of whom have no doubt at times felt aggrieved at remarks which Dr. Russell in his position as journalist felt called upon to make.

The *Gentleman's Magazine*, a very different serial to when it commenced its career in 1731, and the time when Dr. Johnson reported the Parliamentary debates for its columns without attending St. Stephen's, appears to have a staff of poetical peers. To the current number the Earl of Winchelsea and Nottingham—whose name was so familiar in connection with the famous controversy respecting the alleged new poem by Milton, which gave rise to so much discussion some years since—contributes "L'Empereur et Mort," a somewhat erratic rhyme. In the May issue a poem by Lord Ravensworth is promised.

An effort is being made to erect a memorial to the late Samuel Bamford, whose death took place a year last Sunday. A rough granite obelisk, with appropriate inscription, is proposed to be erected at Middleton, where in February, 1788, the author of "Passages in the Life of a Radical," was born. Bamford, whose career was most remarkable and diversified, including a series of political imprisonments, fully deserves to have his memory perpetuated in visible form, as one who did much in the promotion of liberty when to do so entailed far greater sacrifices than is now the case. As a writer Bamford also made his mark, the work alluded to having been translated into German. The *Quarterly Review*, in June, 1844, likewise devoted a long article, Tory bias notwithstanding, appreciative than otherwise, to an examination of its merits. No slight compliment this, considering the quarter whence it came. His poems were of considerable power and merit, "The Pass of Death," written shortly after the demise of Canning—which carries us back to 1827—first published in the *Morning Herald*, being a good specimen of his ability.

Baron Waveney, Sir Shafto Adair's new title, is certainly more euphonious than some recent additions to the peerage. Waveney—the name of a river running through the Suffolk estates of the new peer—has, moreover, to some extent poetic and classic associations, as it is thus mentioned by Bloomfield in his "Farmer's Boy":—

"And further far, where numerous herds repose,
From Orwell's brink, from Waveney, or Ouse."

In connection with the reduction of the tax on sugar, announced by Mr. Lowe, it may be noted that the first impost on the delight of youth and solace of age took place in 1685, during the reign of James II. Pliny mentions it as a medicine A.D. 72, and it is believed it first became utilised as food in Northern Europe about the commencement of the twelfth century. Sugar-candy, the form in which it was then known, is spoken of in a record dated 1795. The sugar-duties have been at intervals equalised, regulated, reduced, and increased; and, instead of so much tinkering, would be better dispensed with altogether. To have left them as they were would, at all events, have been quite as politic, the *Green* informing us that the reduction is such that it will not admit of a farthing per pound advantage to the retail buyer, and is hardly calculated to influence prices so as to cheapen the article for the consumer.

Quite a prize has fallen into the hands of the editor of the *Leisure Hour*, in the shape of eight unpublished and newly-discovered poems by George Herbert, brother of the celebrated deist, Lord Herbert of Chesham. At this distance of time, 241 years after death, the find is indeed of general interest, and the publication of these long-hidden remains of the friend of Lord Bacon, and author of "The Temple," will be anticipated with pleasure by all admirers of the poet. B.

THEOBALD, BROTHERS, and MIALI,
PUBLIC ACCOUNTANTS and Insurance Brokers,
have REMOVED to 30, Mark-lane (Opposite the Corn
Exchange).

**SOCIETY for the LIBERATION of RELIGION
from STATE-PATRONAGE and CONTROL.**

The ANNUAL PUBLIC MEETING will this year be
on the LAST WEDNESDAY in April (the 30th) instead of on
the first Wednesday in May, and will be held in EXETER
HALL.

EDWARD A. LEATHAM, Esq., M.P., will take the
chair, at Seven o'clock.

The admission will be by tickets, in the issue of which
preference will be given to the Subscribers and their friends.
Further particulars will be announced next week.

J. CARVELL WILLIAMS, Secretary.
2, Serjeants'-inn, Fleet-street, E.C.

**MILTON MOUNT COLLEGE
FOR THE
DAUGHTERS OF CONGREGATIONAL
MINISTERS.**

OPENING FESTIVAL on FRIDAY, May 16th, 1873.

LADIES' MEETING at Twelve o'clock.

DEVOTIONAL MEETING at 3.30 p.m. The Rev.
THOMAS BINNEY will offer the Dedication Prayer.

PUBLIC MEETING will be held at 4 p.m., SAMUEL
MORLEY, Esq., M.P., will preside.

The following Ministers, among others, are expected to
Address the Meeting:—The Rev. Eustace R. Conder, M.A.,
Chairman of the Congregational Union; the Rev. Samuel
Martin, Westminster; the Rev. David Thomas, B.A.,
Bristol; the Rev. Alex. Thomson, M.A., Manchester; the
Rev. Alex. Hannay, Secretary to the Congregational Union.

The Train for Ladies will leave Charing Cross at 9.55, and
London Bridge at 10.5. Special Train at the close of the
Session of the Congregational Union will leave Cannon-street,
City, at 1.30.

Ladies who are Corresponding Members, Annual Sub-
scribers of Two Guineas, and other Governors, will be
entitled to Tickets (including Railway Fare from London),
which will be forwarded on application to the Hon. Sec.
Luncheon will be provided at the College at 2.30.

STEWARDS.

Edward Baines, Esq., M.P. Mr. Alderman Lusk, M.P.
Alex. C. Barclay, Esq., M.P. Samuel S. Marling, Esq., M.P.
J. J. Colman, Esq., M.P. William M'Arthur, Esq., M.P.
Hon. A. F. Kinnaird, M.P. Charles Reed, Esq., M.P.
George Leeman, Esq., M.P. Henry Richard, Esq., M.P.
Sir John Lubbock, Bart., M.P. Sir Charles Wingfield, M.P.

Alfred Allott, Esq., Sheffield.
Wm. Armitage, Esq., Manchester.
W. H. Avery, Esq., Birmingham.
George Baines, Esq., Leicester.
A. Barnes, Esq., Farnworth, Bolton.
W. H. Bates, Esq., Leicester.
W. Blomfield, Esq., Hastings.
S. Boothroyd, Esq., Southport.
H. Brown, Esq., J.P., Bradford.
J. W. Buckley, Esq., Guildford.
John Clapham, Esq., Islington.
Jas. Clarke, Esq., London.
W. H. Conyers, Esq., Leeds.
Joseph Craven, Esq., Bradford.
J. Crossley, Esq., J.P., Halifax.
T. L. Devitt, Esq., Clapton.
G. H. Frean, Esq., Blackheath.
John Gould, Esq., Milton-on-Thames.
Edwd. Grimwade, Esq., Ipswich.
Thos. Harris, Esq., Calne, Wilts.
A. Haworth, Esq., Manchester.
Mr. Alderman Herbert, Nottingham.
T. Rowley Hill, Esq., Worcester.
John Knott, Esq., Ashton-under-Lyne.
J. A. Le Lacheur, Esq., London.
Hugh Mason, Esq., J.P., Ashton-under-Lyne.
A. Marshall, Esq., Hornsey.
Mark Martin, Esq., Gravesend.
R. R. Maynard, Esq., Hornsey.
S. J. Nash, Esq., Clapton.
W. M. Newton, Esq., Greenhithe.
T. T. Ormerod, Esq., Brighouse.
N. T. Powell, Esq., Bromley, Kent.
Rev. Edmund T. Prust, Northampton.
W. D. Purchase, Esq., Romsey.
Rev. Professor Reynolds, D.D., Cheshunt.
Sir Titus Salt, Bart., Lightcliffe.
Titus Salt, jun., Esq., Bingley.
Thos. Scrutton, Esq., London.
H. Sharland, Esq., Fareham.
Edward Sheffield, Esq., Highbury.
Thos. Simpson, Esq., Godalming.
Robert Sinclair, Esq., Highbury.
W. Sommerville, Esq., Bristol.
R. Southcombe, Esq., Stoke-sub-Hamden.
J. P. Spencer, Esq., Oakhill, Bath.
Sir Peter Spokes, Reading.
Geo. B. Sully, Esq., Bridgewater.
Henry Thompson, Esq., London.
Wilberforce Tribe, Esq., Bristol.
Rev. Josiah Viney, Highgate.
Chas. Walton, Esq., Acton.
D. Watney, Esq., jun., Isleworth.
Sir James Watts, Manchester.
F. Wells, Esq., Chelmsford.
J. Kemp Welch, Esq., London.
Geo. F. White, Esq., London.
John Whitley, Esq., Halifax.
Mark Whitwell, Esq., Bristol.
J. Carvell Williams, Esq., Surbiton.
Joshua Wilson, Esq., Tunbridge Wells.
Henry Wright, Esq., J.P., Kensington.

A Gentleman, who wishes to be known as "AN ADVOCATE OF A SUBSTITUTION FUND FOR CONGREGATIONAL MINISTERS," offers £500 if £2,000 be at once raised by payments or promises extending over 1873. Will friends of Ministers in the thousand churches who have passed by the movement, allow the sum to be perilled or lost? 114 daughters of ministers will enter the school in May, most of them to be prepared for becoming teachers.

WM. GUEST, Hon. Sec.

Gravesend, Kent.

* * The tables published by the Schools' Inquiry Commission show that there are in the whole of England and Wales only fourteen endowed schools for the secondary instruction of girls, with a total of 1,113 scholars, against 630 for boys, with a total of 36,874 scholars, exclusive of the Charterhouse, Merchant Taylors', St. Paul's, Westminster, Winchester,

Harrow, Eton, Shrewsbury, and Rugby Schools, with a total of 2,966 scholars. If these schools be added to the number given above, the total net income of the endowments for boys, including exhibitions, amounts to nearly £277,000 a year, while the income of the endowments for girls appears to be under £3,000.

"The proportion of women supporting themselves by professional work is to men in professions as 1 to 7; their share of educational endowments is as 1 to 92."—The Times.

Congregationalists have established ten Colleges, or Institutes for young men, and seven superior schools for boys, two of the latter being for Ministers' sons; but, with the single exception of a Missionary School, they had done nothing for girls until the Institution below was founded.

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THE "NONCONFORMIST."

EDITED BY EDWARD MIALI, M.P.

Published every Wednesday Afternoon. Price Fivepence.

MAY SUPPLEMENTS.

The *Nonconformist* of THURSDAY, MAY 1st (instead of Wednesday), with gratis Supplement, will contain full reports of the Liberation Society's Council Meeting and Public Meeting, the Session of the Baptist Union, British and Irish Home Missions, Missionary Breakfast, and other Anniversaries.

The *Nonconformist* of WEDNESDAY, MAY 7th, with gratis Supplement, will contain full Reports of the following Anniversaries:—Baptist Union (Second Sitting), Baptist Missionary Society, Bible Society, Religious Tract Society, Sunday School Union, &c.

The *Nonconformist* of WEDNESDAY, MAY 14th, with gratis Supplement, will contain Reports of the following Anniversaries:—Congregational Union, Wesleyan Missions, British and Foreign School Society, &c.

The *Nonconformist* of WEDNESDAY, MAY 21st, will contain Reports of the following Anniversaries:—Congregational Union (adjourned meeting), London Missionary Society, Peace Society, Irish Evangelical Society.

Original Sketches of the May Meetings will appear as they take place.

The above Four Numbers will be sent in due course by post on the receipt of twenty penny stamps.

* * Advertisements (if for the Four Numbers at a reduced rate) received not later than the day before publication, at the Office, 18, Bouverie-street, Fleet-street, E.C.

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The *Nonconformist* is now supplied, post free, at the reduced price of

ONE GUINEA PER ANNUM,

to all subscribers who order the paper direct from this office, and are willing to pay the amount in one sum in advance.

Those subscribers who prefer to remit half-yearly or quarterly will be supplied with the paper on the same terms as heretofore.

The half-yearly subscription is 12s.; quarterly, 6s.

Published by ARTHUR MIALI (to whom it is requested that all Post-office Orders may be made payable), 18, Bouverie-street, Fleet-street, E.C.

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

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* * As the Organ of a great and growing movement, the principal Weekly Journal among Dissenters, and a first-class Family Newspaper, the *Nonconformist* has become a very desirable medium for Advertisers. Since the beginning of 1872 there has been a large increase of Annual Subscribers as well as in the general circulation.

THE NONCONFORMIST is registered for transmission broad

TO CORRESPONDENTS.

* * The letter relative to the missions at Spezzia in type, but, with other communications, crowded out this week.

The Nonconformist.

WEDNESDAY, APRIL 16, 1873.

SUMMARY.

GOOD FRIDAY this year was cold and gloomy, but the absence of rain for the greater part of the day enabled holiday-makers to indulge in the usual excursions by rail and on foot. In London the various churches were very well attended, and the services more numerous than on any occasion within the century—a result owing, perhaps as well to the Ritualist revival, and the increase of musical attractions in places of worship, as to a deeper devotional feeling. Still the holiday-makers were in an immense majority. The novelty in the evening was the successful demonstrations in favour of total abstinence held by the Good Templars in three of the large theatres. The lovely weather on Easter Monday, now a Bank holiday, was a delightful change, and throughout London business was generally suspended and the shops closed. The railways could not accommodate the enormous crowds who sought relaxation at the sea-side and at favourite country resorts. In fact, every place of public instruction and amusement, in and out of the metropolis, was thronged; not the least the national museums, and the International Exhibition, which was, by wise arrangement, opened on Easter Monday. The genuine spring weather which has set in will be quite as acceptable when the holiday season, which makes the present week a broken week in industrial experience, is over.

The eight or ten elections which are to take place in France on Sunday week, to fill up vacancies, occasion a good deal of political excitement, especially that of Paris. Although M. de Rémusat, the Minister of the Interior, was invited to stand by Liberals, the Radical Republicans, since M. Thiers consented to put down the Democratic régime at Lyons, have combined to support M. Barodet, whose sole claim is that he is the Ex-Mayor of that city, and just deposed from office. According to one report his return is certain, and it is avowedly intended to be a warning to the President against his proclivities to the Right. That statesman, however, nothing daunted by the prospect, and the faith which he has in himself he is able to create in others. M. de Rémusat is sure to stand, for he has issued his address, and a bold one. It reproduces the much-opposed policy of the President's celebrated Message. He tells the electors of the capital that the statesmanship of M. Thiers has "made the Republic a stable and a re-assuring government, and prepared for the speedy liberation of the territory." A well-considered constitution is needed to perfect that policy—laws which "can have no other object than to organise the Government of the Republic, consolidating it by regular institutions in conformity with the experience of all ages, and based upon the integrity of universal suffrage." From a Minister who is a friend of the President's of fifty years' standing, this is a very important declaration. It shuts the door in the face of the Monarchists, cuts the ground under M. Barodet, whose address does not in substance differ materially from that of M. de Rémusat, and seems to have aroused the Conservative Republicans from their accustomed apathy. In fact, there appears to be some probability of such a demonstration of the friends of order in Paris as will carry in the Minister of the Interior at the head of the poll, spite of Legitimist coolness and Democratic activity. At the worst, M. Barodet, if elected by both Paris and Lyons, might elect to sit for the latter city, and leave the former open to M. Thiers' colleague. For all the other vacancies, save one, Republicans are likely to be returned.

The *Times* correspondent at Madrid has interviewed Senor Castelar, who is still quite hopeful that the Spanish Republic will be gradually consolidated. That eloquent statesman makes light of the Carlist insurrection, and is bent in restoring discipline in the army by coming to some definite arrangement with the cashiered artillery officers, the ablest and most aristocratic branch of the service. Castelar does not fear revolutionary excesses, nor the triumph of Federalism, except in a very modified form, and is greatly averse to mob rule. There is no doubt that himself and his colleagues are sincere patriots, courageously striving against the formidable difficulties which surround them, and they are resolute in putting down anarchy. In some places, especially at Puycoerda, the Carlist bands have been repulsed, and the government are now gathering an efficient force under General Velarde, which will, it is expected, be able to take a vigorous offensive against the insurgents.

The Pope is seriously, if not dangerously, ill. Though he has so far recovered as to be able to give audience to several prelates, his condition

occasions much anxiety. Pius IX. is in his 81st year, and though blessed with a strong constitution, his inability to take adequate nourishment, and other indications of a loss of vitality, point to a serious decline in health. In the present condition of the Papacy, the decease of the Pope might have important consequences, and possibly bring about a change of policy at the Vatican.

The Atlantic cable has telegraphed during the week two important items of news. Brigham Young has publicly notified his intention to abandon Utah and form a new Mormon settlement further west, in Arizona. He recommends his disciples at Utah to assist in the development of commerce; and they will, no doubt, better his instructions by making terms with the Washington Government, and suppressing polygamy.—The conciliatory policy which General Grant has been lately pursuing towards the Indians has received a sudden and melancholy check. The Modoc Indians, though few in number, have been able easily to resist military coercion, owing to the impregnable position they occupy, a lava bed about ten miles square, honeycombed by chasms and caverns—a complete subterranean stronghold, almost inaccessible, if vigorously defended, to regular troops. Last January, indeed, a detachment of American soldiers was repulsed there with great loss. Lately the Modocs have shown a strong inclination to negotiate, and the terms of a treaty by which they were to have some reserve territory in Arizona, had been almost arranged. Last week there was a friendly conference between the Peace Commissioners and the principal chiefs, when suddenly "Captain Jack," the Modoc leader, shot General Canby, and two others of the commissioners were also killed. This dastardly act has created much indignation throughout the States, and General Grant has ordered an immediate attack on the Modocs, and avows that, "under the circumstances, their extermination would be justified."

ON "DRINKING OURSELVES OUT OF DIFFICULTY."

LORD DERBY's friend observed, in one of those happy sentences which rise at once from private conversation into perpetual fame, that we have "drunk ourselves in 1872 out of the Alabama difficulty." The witty epigrammatist, however, understated his case. We are drinking ourselves out of half the difficulties of taxation. We are drinking away the annual burden of the National Debt, besides the annual cost of the navy. The duties paid last year on beer, spirits, wine, and tobacco, were 34,693,153*l*. Here are the figures in detail up to the end of the financial year,—

Malt Duty	£7,059,384
Maltster's Licence Duty	15,545
Brewer's Licence Duty	428,469
Beer dealer's and retailer's Licence duty	368,496
Spirits:—	£7,871,894
Duty on British	£12,780,448
Duty on foreign and Colonial	4,527,000
Distillers' rectifiers' licence Duty	3,313
Dealer's and Retailer's Licence Duty	751,905
Wine:—	18,062,666
Duty on foreign	£1,649,586
Dealer's Licence Duty	181,076
Tobacco:—	1,830,662
Duty on manufactured and unmanufactured	£6,848,094
Manufacturer's Licence	7,445
Dealer's Licence	77,392
Total	£34,693,153

Such totals of drink-revenue were never set down on earth before; and these sums represent duties only, not the cost to the consumers. It is indeed a mighty Pyriphlegethon of alcohol which pours flaming down the British stomach, and it gives a lively idea of the price in vital force at which England performs her work and labour under the sun, when we see what a ceaseless tide of stimulants repairs the exhaustion of her toiling millions. We have not hesitated to class together the duties on tobacco with those on beer and spirits; for the two commodities together are mutually provocative of consumption. Tobacco occasions thirst, and slackens the circulation of the blood, and thus leads instinctively to a demand for liquid stimulants to counteract its effect on the system. Smoking, therefore, and drinking grow together, and a revenue of nearly seven millions on tobacco insures a proportionate increase in the revenue on liquors.

Thus it is that by a self-imposed taxation we are supporting burdens which must otherwise entail enormous fiscal impositions. We drink and forget our sorrows, we smoke and our debts disappear. By a little more application to the same pleasant industry we

shall soon dispense with the income-tax. Let every one drink and smoke one-third more than at present, and a still more marvellous budget will gladden the nation. Another eleven or twelve millions of direct taxation may be superseded by voluntary swilling and suffumigation. Boys already smoke and drink bravely. Why should not women begin to help a little in lightening the burdens of their country? If the girls begin with cigarettes and negus over their fancy-work, they too, in time, may become worthy associates of our patriotic workmen and men of business, who inaugurate almost every effort with the beer-can and end it with "bird's-eye." If we are shocked at such a proposition, is it not time to be shocked a little earlier with the existing dimensions of this national calamity? For such it is in truth, though in Parliamentary language it is called national prosperity. The figures above quoted signify much besides totals of smoke and spirits. They represent a good deal of immoral self-stupefaction, and a good deal of excess that ought to be called drunkenness. They stand for a world of artificial excitement that wears out the power of life; of disorder in the passions, which leads to vice, and crime, and sin of every description; and of bodily disease which but for intemperance would never have existed. They tell also a tale of households deprived of necessities for all, that luxuries may be consumed by a few; of savings foregone for momentary self-indulgence; of children robbed of their schooling and pleasure, that parents may purchase a few hours of delusive relief from care. But the figures of the Exchequer are vocal besides in political lessons—lessons which ought to be learned even amidst the jollification of drinking away our difficulties. They indicate the rise of an enormous Parliamentary influence before which ere long every other must succumb. This enormous liquor traffic implies the existence of a trade interest which will strangle every combination in the country that opposes it. The country is passing into the hands of its liquor lords. The policy of England, the rise and fall of parties, will be determined by the licensed victuallers. It will not be opinions on questions of Church-reform, or ideas on domestic or foreign policy, which will determine the fate of future Ministries. It will be their devotion to the drinking trade. The rum-hole, the gin-shop, the luncheon-bar, the beer-palace, will in effect give the law to the State, and whichever party is the more ready to do their bidding will govern the empire. This is what we are coming to.

There are some signs that the Conservative party may combine in one war-cry the causes of "Church and Gin," "The Constitution and the Liquor-trade," and when this occurs the Liberal party will have a difficult game to play, for all the thirst of the nation will be on the side of the Tories. The licensed victuallers will avenge themselves of their injuries in the last Licensing Act, and then *vis victis*!

We conclude therefore that the figures which render fiscal legislation so easy at present carry a silent prophecy of trouble ahead, from which there is no escape but in individual and social reform. Laws cannot outstrip the habits of a nation. The people who already drink a hundred millions' worth of alcohol will not submit to a licensing law which materially limits their opportunities of indulgence. No peddling measure suffices to cope with the evil. A great measure would be supported only by a minority. We fear matters will be worse before they will amend. The one practical hope lies in a combination of all temperate persons to alarm their fellow-countrymen by representations as to the necessary consequences of present courses. No nation which is enslaved to drink can preserve its liberties. A people which is resolved on drinking a hundred millions' worth of alcohol annually will fall politically into the hands of a party who will pander to its vices. What is needed is a combination of all temperate men in every profession, and in every rank, in discouraging the customs which lead to increased consumption of liquor. The method of employing servants to hand round wine at dinner has greatly increased the consumption of it by ladies, who will now take many glasses when, under the old fashion of having their glasses filled by gentlemen, a limit was fixed by general observation. This and many similar habits of recent introduction tend in the wrong direction, and require stern revision. But little will be done, however, while teachers of "religion" and "Christian morality" observe a deplorable silence on the subject of drinking, in their public addresses. Testimonies against intoxication and excess seem to be abandoned to total abstainers, than which we can conceive nothing more dangerous to the interests of temperance. Warnings against intemperance, of the most pungent and prac-

tical nature, ought to form a part of every preacher's ordinary instructions, "whether men will hear or whether they will forbear." And a spotless example of sobriety and moderation in his own person ought to enable every such teacher to speak with authority on such a subject.

We are glad to see that the Anglican and Roman clergy are stirring. When will the press and the Ministry among the Nonconformists add their forces to this good work? Nothing less is at stake than the moral well-being of the country, the health, the intelligence, the liberty, and the religion of England—and this we say, not from the point of view of the great "teetotal" associations, but from that of observers who see clearly that a population sodden in drink can neither understand their hereditary freedom, nor transmit it to posterity.

SIR BARTLE FRERE'S MISSION.

THE mission of Sir Bartle Frere to enter into negotiations for the suppression of the East African slave-trade has in a measure failed. It was quite too sanguine to expect that an infamous traffic which has existed and has been carried on from time immemorial along a coast line of many hundreds of miles, which is almost the only description of labour known throughout the dominions of the Sultan of Zanzibar, and which provides slaves for Arabia, Persia, and the Red Sea ports, should be abandoned at the mere mandate of a British Commissioner, though backed by the good will of all the great Powers of the civilised world. The centre of this trade in human flesh and blood is the island of Zanzibar. Here the natives kidnapped in the interior of the continent are brought in gangs into the slave-market, and sold for exportation to distant parts, and to some extent the infamous traffic is protected by treaty rights. Sir Bartle Frere arrived at an inopportune time for the success of his philanthropic undertaking. Zanzibar had a short time before been desolated by a terrible hurricane, which caused an immense destruction of property. His reception by the present Sultan, Seyid Burghash, was cold and ominous, and his mission regarded as intrusive. The ruler of that State is by no means a despot whose will is law. He is controlled by the Arabs, the Banyans, and other Indian merchants and plantation-owners whose fortunes are bound up with the slave-trade and slavery. Sir Bartle came with the offer of a new treaty, the provisions of which are not precisely known, but which is understood to have aimed at the restriction rather than the immediate extinction of the slave-trade. For some time the Sultan temporised and hinted at some compromise, but emboldened by the absence of threats of physical coercion, and by the sinister counsels of the French Consul, who arrived in the island about that time, he at length peremptorily declined to enter into any fresh engagements, and Sir Bartle was foiled in the cardinal object of his mission.

Since then the Commissioner and his coadjutors have been cruising in the Enchantress along the coast of Africa as far as Madagascar, visiting a number of settlements supplied by slave labour, and obtaining information as to the nature and extent of the traffic. The news of the action of the Sultan had preceded them. They were generally received with suspicion or unwelcome demonstrations by the authorities and traders along the coast, whose exultation at the failure of the mission at Zanzibar could not be concealed, and they obtained abundant evidence that a considerable part of the traffic is carried on under French colours. "Thousands of slaves," writes a correspondent of the *Cologne Gazette*, "are exported under the French flag," the traders having previously obtained for their vessels an "Acte de Francisation" and a "Congé." Having obtained this "Acte de Francisation," they go on trading with impunity, as there is no treaty with France. Of course, if the East African slave-trade is countenanced by France or any other European Power, the difficulties in the way of Sir Bartle's mission will be greatly increased.

There is reason to hope, however, that the French functionary at Zanzibar has been altogether exceeding his instructions, and that the assurances of co-operation given to Sir Bartle Frere when passing through Paris were *bona fide*, and will be faithfully carried out. The French Government are said to be deeply concerned at the failure of the British Commissioner, and at the causes assigned for it. New and emphatic instructions have been sent to the French Consul at Zanzibar, reminding him of his orders to co-operate with Sir Bartle Frere, and the new commander of the French vessels cruising on the coast of Zanzibar has been directed to refuse the privilege of using the French flag to vessels trading between

Zanzibar, Madagascar, and Reunion, should this refusal prove necessary for the suppression of the traffic in slaves. What effect this more vigorous policy of the French Government will produce at Zanzibar remains to be seen. But it will at once make the slave-trade more hazardous along the coast, and increase the risk of capture by the European cruisers. If, moreover, the Sultan gets the impression that the Great Powers are in earnest in their resolution to suppress the traffic, he will not in the end prove unyielding. To shake the faith of the Arab and Banyan traders in the security of their inhuman practices, will be a long stride towards the extirpation of the trade. By the law of nations slave-trade is piracy. We can hardly expect France, under present circumstances, to make costly sacrifices for the object proposed. But the people of England are bent on putting an end to a system which is an unspeakable evil to Eastern Africa, and an effectual bar to its civilisation, and will rejoice to see their Government use all the legal appliances at their command, without regard to expense, for abolishing the traffic.

One of Sir Bartle's demands upon Seyed Burghash was the suppression of the slave-market at Zanzibar. Possibly that ruler may eventually, and under the changed aspect of affairs, concede that point. But it is to a great extent in the power of our cruisers to cut off the supplies. The British squadron in those seas might be greatly strengthened and furnished with more adequate means for pursuing the slave dhows into the shallow waters, where they have hitherto been secure. When the traffic in human beings is found to be so hazardous that it will not pay, the slave-hunting in the interior will fall off. So nefarious, profitable, and long-established a trade cannot be suppressed in a few months. But it has been got rid of by perseverance and vigorous measures on the west coast of Africa, aided by the development of legitimate trade. Lagos, which is now a place of considerable commerce, was formerly the very hotbed of the slave-trade on that coast.

Meanwhile Sir Bartle Frere, though frustrated for the moment in the chief object of his mission, is not disposed to succumb to the difficulties of his position. In a memorandum to Earl Granville just made public by the Foreign Office, he has entered at some length into the economical aspects of the question. With the view of showing that free labour is more profitable than slave-labour, he gives ample details of an experiment carried on Capt. Fraser, late of the Indian Navy, who has for some years leased an estate on the northern end of the island of Zanzibar, which is cultivated by free labour exclusively. Large sums have been spent in roads, drainage, and machinery, and the result has been that the property held by Captain Fraser has changed "from an unimproved Zanzibar rice-swamp into a well-arranged and well-cultivated tropical estate." These negroes—all of whom have been slaves—work for regular wages, and are almost entirely managed by overseers of their own race. There has been a gradual but permanent change in their moral and social life—emancipation from degrading practices, cessation of crime, recognition of family claims, industrious habits—"resulting," says Sir Bartle Frere, "more or less directly from the status of freedom" and the good management of Capt. Fraser and his European deputy. This interesting settlement at Kokotowi is the envy of the slaves of Zanzibar, and even the Sultan is fain to admit that the experiment proves the possibility of economising slave-labour. "In fact," says the British Chief Commissioner, "Captain Fraser seems to me, practically, and very completely, and the more effectually because in some respects almost unconsciously, to have solved some of the most difficult problems connected with the questions before us."

It is clear that whatever difficulties can beset any attempt to do without slave-labour in Zanzibar belong to an unwillingness to risk a small amount of present inconvenience for the sake of redressing a great wrong. It seems to me in vain to argue that there is any impossibility, or even any difficulty which might not be overcome by the smallest possible amount of resolution. There are, no doubt, political and social difficulties in the widely ramified interests of the slave-dealing community, and in the bigoted obstinacy of the Arab slaveholders; but if, by any despotism of power, not only the slave-trade but the status of slavery itself were abolished to-morrow, I feel convinced that no general or commercial interest in Zanzibar need permanently suffer. Any temporary or partial inconvenience would be more than compensated by the increase of labourers, by the confidence arising from the settlement of a great cause of difference between the local and the British Government, and by the easier terms on which Indian and European capital would be lent when this question was finally disposed of.

Dr. Livingstone may ere long return from his self-imposed seclusion in the heart of Africa to find that the cherished object of his life—"a greater matter by far," as he says, "than the

discovery of all the Nile sources together"—is in train for being realised. The elements of a flourishing legitimate commerce exist in abundance on the east as on the west coast of Africa, and are already largely developed, and if the slave-trade were abolished there would be no difficulty in getting Indian or European capital to develop it still more.

Sir Bartle Frere is not the man lightly to abandon a difficult enterprise. He is thoroughly conversant with the whole subject, and his extended Indian experience will suggest the most likely means of carrying it out. In him are combined, in an eminent degree, that combination of conciliatory manners and diplomatic skill, tenacity of purpose and firmness of character, which are needed for the work. But he needs more than ever to be backed up by public opinion at home. The East African slave-trade will be abolished if the British people resolutely insist upon it. There is something quite overpowering in the thought that vast districts of Central Africa are being depopulated and desolated; peaceable tribes goaded into mutual strife and wars by inhuman Arabs eager to reap the fruits of their dissensions; that natives so prone to pacific industry are dragged away by wholesale from their homes by ruthless slave-hunters; and that during a great part of the year the gangs of Negro captives, men, women, and children—torn from their houses and driven in chains to the coast—never cease: and all to provide wasteful and degrading slave-labour for Zanzibar and the adjacent territories. Apart from the terrible evils which the slave-trade brings upon Central Africa—dragging away some 20,000 negroes yearly from their homes—the sacrifice of life is frightful, the sufferings it produces incalculable. There is abundant evidence that not one in three, sometimes not one in five, of these victims of the Arab kidnapper, reach the coast alive. Large numbers are left to die or are murdered on the way, and the track of the slave caravan is traced by the dying and the dead. There is not a single redeeming feature in the accursed system. To stamp it out, once for all, would be an honour to this country, which has hitherto succeeded in its philanthropic efforts to put down the slave-trade, and the best monument of our gratitude to the great explorer who has devoted a lifetime to the regeneration of Africa.

FACTS AND FIGURES CONCERNING OURSELVES.

NOT many people are likely to possess, or could possess, the two massive volumes containing the details of the Census of 1871, but very many, we imagine, will be glad to have upon their shelves the comprehensive and skilful digest of them, published by Mr. Stanford, for Mr. James Lewis, of the Registrar-General's Office. The digest is, in itself, a wonderful mass of figures, but it will be found to be, in facts, eminently readable and interesting, and, as a whole, a book of reference of high and permanent value.

We of the present generation are so familiar with the idea of a census, and are so impressed with its utility, that we can scarcely realise the fact that it was not until the first year of the present century that the first census was taken. Although the work was new it was done with great ability, as, indeed, is the case with all Government statistical work. Some of the revelations of that first census must have come upon the people with surprise, for nothing in any way reliable could have been known either of the numbers or of the proportions of the people. Every ten years since that period, however, the same counting of the population has been made, so that we have been able, from time to time, to see not merely the extent to which we grow but how, and in what directions, we grow. Is the manufacturing population increasing, and, if so, at what rate? If we have increased in numbers so much in one, and so much more or less in another decade, what can be the reasons of the difference, and what facts in the histories of these periods will probably account for such differences? What proportion does the town bear to the rural population, and how are these populations changing? These questions, and such as these, are of the highest interest to us all. They have an important influence upon practical statesmanship, and the answers to them determine, to a great extent, the politics of the nation.

We have no cause to complain that we do not grow fast enough, but it is remarkable that the rates of growth should have varied so considerably. The population of England and Wales in 1801 was not quite nine millions; it is now nearly twenty-two millions and three-quarters. That represents an increase of no less than 155 per cent.; but it has come to pass in

an extraordinarily irregular manner, reminding one of nothing so much as the thermometer in England say in this present month of April. For, whereas the increase between 1811 and 1821 was at the rate of more than eighteen per cent., the increase between 1851 and 1861 was not twelve per cent.; and in the very last decade it was only a little more than thirteen per cent. How is this to be accounted for? No doubt one answer alone will not satisfactorily explain it, but there is always some one leading fact which will give a sufficient explanation. Mr. Lewis rightly suggests that the cause of the great increase after 1811 was the cessation of the great French war; while the extraordinary tide of emigration preceding and following the year 1851 is sufficient to account for the diminished rate of increase in that period. We thus see how political and social circumstances can influence the prosperity of a nation, and, therefore, how necessary it is to look after the government of the country. It is supposed that the increase of the population in the whole century from 1651 to 1751 was only one million; and those who know the deplorable political and social history of that century will understand why this should have been the case. Our hand, during a great portion of that long period, was constantly on the sword, while, apart from this fact, the unsettled state of the country was sufficient almost to paralyse domestic industry. Such is one of the great lessons of these figures. That which kept the nation down during a whole century would be sufficient to keep it down again. France, at the present day, is teaching us just the same lesson.

Another fact—one, however, with which we are pretty familiar, is the extraordinary relative increase of the town population. Mr. Lewis gives us, in his very able introduction to these tables, two remarkable illustrations of bad calculations upon this point by very eminent men and very high authorities. Captain Grant in 1661, he says, estimated the population of London at 460,000, and the whole population at 6,500,000, "increasing so slowly as only to double this number in 280 years." That is to say, according to Captain Grant, we should number about thirteen millions in the year 1941, whereas we number more than twenty-two millions in 1871. Statistical, like political prophecies, are seldom fulfilled, and Captain Grant failed as signally as Mr. Lowe has failed. But Sir William Petty was even more egregiously mistaken. In 1683, says Mr. Lewis, "Sir William Petty estimated the population of London at 670,000, and the doubling period at forty years. The veteran arithmetician came to the remarkable conclusion that, in time, the metropolis would absorb almost the entire English population, as by the year 1840 the citizens would number 10,718,896, out of an aggregate for the entire country of 10,917,389, leaving only about 200,000 as the rural population of England!" But, although Sir William Petty made this tremendous blunder, he was right in his calculation that town life would increase, and that rural life would relatively decrease. The most remarkable illustration of this tendency was presented in the last decade, during which the increase of the population of the parliamentary boroughs was more than twenty-three per cent., while the increase of the counties outside of the parliamentary boroughs was only five and a-half per cent. Here, therefore, is another suggestive fact for the statesman, pointing to the conclusion, which, one of these days, will inevitably be adopted in legislation, that the number of representatives of the people must be increased for the boroughs and diminished for the counties. At present the proportion of county and borough representatives to the number of electors of the two classes is most singularly just when the two are taken in the aggregate. Each county and borough member, in 1871, represented on an average exactly 4,000 electors—a marvellously singular coincidence, especially considering that it was, of necessity, totally undesigned.

Another suggestive fact established by these returns, is the steadiness of the emigration movement. But, of late years, it would appear that the emigration from England shows the greatest increase. The tide was at the flood in the decade which showed the least increase in the population. Between 1851 and 1861, no fewer than 2,249,355 left the United Kingdom as emigrants for other countries. During the last decade the number was 1,976,577, while the latter two years of that period indicated a great impetus in this direction, which, we imagine, is by no means checked, for there are signs that the emigration of the present year will exceed any precedent. The indication from this is that population increases at a disproportionate rate to the increase of property amongst the poorer classes. The country is richer; but, while the wealthier classes are more wealthy the poorer

classes do not share in the increase of the national wealth in an equal proportion. This, however, is perhaps not the whole truth. People cannot emigrate without money, and it is probable that, in a large number of cases, better circumstances, with saving habits, have enabled persons to join the great emigration movement.

Other facts of national importance are presented in the table containing the proportions of men and women who sign the marriage register with marks. We have no trust in absolute numbers in this case, because many make a mark rather than write, but there can be little doubt that the proportions are tolerably fair guide to the relative ignorance of the people in different localities. Well, we find that nineteen per cent. of the men and twenty-six per cent. of the women of England used the mark on marriage, while twenty-nine per cent. of the men and forty-four per cent. of the women of Wales did the same. Wales would, therefore, appear to be much worse educated than England. Of the English counties, Middlesex and Surrey stand highest on the education register, and Stafford and Suffolk the lowest.

Such are some of the facts and figures about ourselves to be gathered from Mr. Lewis's interesting volume; but, of course, we have not indicated a tithe of the contents of the work. We may just add that its topographical divisions are very valuable. The population of every political, ecclesiastical, and parochial division in the kingdom is given by the author, with such other information as will constitute the work a standard book of reference. All these figures, however, do not tell everything that we should like to, but cannot, know. What has been our religious progress? We cannot tell; but we are certain of the fact that the decline of nations has always been preceded by decline in religion and in morals, and that there are, as yet, no symptoms of such national decline amongst ourselves.

INTERNATIONAL ARBITRATION.—On Tuesday evening a meeting in support of Mr. Henry Richard's forthcoming Parliamentary motion was held in Albany Chapel, Camberwell. Andrew Dunn, Esq., who recently accepted an influential requisition to become a candidate for the borough of Southwark, presided, and the meeting was addressed by the Revs. J. Bruce, Albany Chapel; C. C. Domville, of St. Stephen's Church, Camberwell; and Mr. George H. Dyer. A petition to Parliament in favour of Mr. Richard's motion was unanimously adopted. At the third annual meeting of the Workmen's Peace Association, held on Saturday, resolutions were passed, rejoicing at the progress which had been made in the application of the principle of International Arbitration, and expressing strong condemnation of the conduct of those who are raising money in this country with the avowed object of aiding hostilities against the existing Government of Spain.

A QUESTION UNDER THE BALLOT ACT.—An important point has arisen as to a large number of votes not included in the declared return, and Mr. Macartney has left Omagh for Dublin to seek the advice of the Attorney-General on the question of the election. It appears Mr. Macartney had 3,103 votes recorded in his favour, and there were 180 spoiled papers, which yield a total of 3,283. Captain Corry obtained his seat by having 3,139 votes, added to which are 60 spoiled votes, giving a total of 3,199. If these two grand totals are compared Mr. Macartney appears with a majority of 84. The greater portion of spoiled votes were spoiled because the presiding officer marked the voter's register number on the back of the ballot paper, the paper itself being correctly filled. The question then to be decided is whether the voter is to be disfranchised by the bungling of the presiding officer.

MARRIAGE OF MR. H. WRIGHT AND MISS SALT.—Among our marriage notices last week was one recording the marriage of Mr. Henry Wright, of Kensington, so well known and highly respected as one of the leading laymen among London Nonconformists, to the eldest daughter of Sir Titus Salt, Bart., Crow Nest, near Halifax. The *Halifax Guardian* publishes an account which indicates the interest which the event excited in the neighbourhood. Banners were displayed at several houses; and a large assemblage took place in the Congregational Church, Lightcliffe—hundreds, who were unable to obtain admission, lining the road in front of the building. The organ played Mendelssohn's "Wedding March"; and children scattered flowers in the path of the newly-married pair as they left the church. The children of the day and Sunday-schools, the members of the Young Men's Society, and all who had taken part in the work of the school and church, participated in the general rejoicings. Some hundreds were entertained at tea in the schoolrooms in the afternoon. The *Guardian* says:—"Miss Salt has endeared herself to the inhabitants of the district by the kindly interest she has taken in their welfare, and in all good works connected with the Congregational Church and schools, she having been a considerate and generous friend to the poor, whose necessities she has been ever ready to relieve, and by whom she will be much missed."

Literature.

"THE DEPTHS OF THE SEA."

No recent scientific investigations have had a greater interest, either for the student of natural history or the general reader, than the deep-sea explorations carried on by Dr. Carpenter, Mr. Gwyn Jeffreys, and Dr. Wyville Thomson, aided by the staff of young and able scientists whose names and labours are recorded in this book. The pages of the scientific journals have laid most of their discoveries before the public, but it remained for one of the explorers to give a detailed narrative of their work, and draw out its general results. This desideratum has been supplied by Dr. Wyville Thomson. The volume before us is a welcome addition to popular scientific reading. The accomplished author has been well seconded by Messrs. Macmillan and Co., who have given us a book clearly written, ably reasoned, handsomely got up, and illustrated with many beautiful woodcuts and charts.

During the whole of this century occasional soundings of mariners and students of nature have been reversing the popular conceptions of the condition of the ocean abysses. The study received a strong impulse from the labours of deep-sea telegraphists, who, in addition to the fragments of information they brought to light when they drew to the surface portions of submerged cables, have laid scientific men under obligation by the perfecting of machinery and the development of manipulative skill needed for exploring the ocean depths. The popular conceptions had been hitherto confused and erroneous, and indeed contrary to received physical principles. Dr. Wyville Thomson says:—"There was a curious popular notion, 'in which I well remember sharing when 'a boy, that in going down, the sea-water became gradually under the pressure 'heavier and heavier, and that all the loose 'things in the sea floated at different levels, 'according to their specific weight; skeletons 'of men, anchors and shot and cannon, and 'last of all the broad gold pieces wrecked in 'the loss of many a galleon on the Spanish 'Main; the whole forming a kind of 'false 'bottom' to the ocean, beneath which there lay 'all the depth of clear still water, which was 'heavier than molten gold.' Of course under such an enormous pressure life would have been impossible, and movement could not have been; so that the image of the ocean depth was that of a moveless, lifeless, changeless *plenum*, calm as eternity, dark and awful, more barren than the deepest graves and caverns of earth. The fact is that in the abysses of the open sea there are currents as marked, though not as rapid, as those of the surface—waters charged with oxygen and organic matter—which furnish life to countless multitudes of animals. Some of these light up the depths with phosphorescent gleams; there are stalk-eyed crustaceans, and seeing molluscs among them. Starfishes and sea-urchins are dredged in bewildering confusion; and sponges and crinoids connecting the ocean abysses unmistakably with old geological formations. Rhizopods are busy with those processes whose movements are so enchanting to the microscopist, so wonderful to the biologist; and spreading over immense tracts, like the *humus* of the dry land, is the protoplasmic substance *Bathylus*, which, whether it be 'connected with the growth and 'multiplication or with the decay' of living forms, is 'never perfectly at rest, but is continually acting and reacting with its surroundings,' so that 'the bottom of the sea 'becomes like the surface of the sea and of the 'land—a centre of change, performing its 'part in maintaining the balance of organic 'matter.'"

The conditions regulating this deep-sea life have been carefully investigated by the thermometer and by chemical analysis. The specific gravity of water is scarcely at all affected by mere depth; temperature and the amount of salts held in solution by it having more to do with its weight than this. Dr. Carpenter says that "the difference of density occasioned by 'difference of depth in the sea is not so much 'as that between fresh and salt water'; yet a creature so highly organised as the stickleback can bear the change from fresh-water to sea-water without suffering more than a temporary inconvenience; and the salmon passes from the water

f the sea through the brackish estuary waters up into the fresh water of the rivers.

"The conditions of pressure are certainly very extraordinary. At 2,000 fathoms a man would bear upon his body a weight equal to twenty locomotive engines, each with a long goods-train loaded with pig-iron. We are apt to forget, however, that water is almost incompressible, and that therefore the density of sea-water at a depth of 2,000 fathoms is scarcely appreciably increased. At the depth of a mile, under a pressure of about 159 atmospheres, sea-water, according to the formula given by Jamin, is compressed by the 1-144th of its volume; and at twenty miles, supposing the law of the compressibility to continue the same, by only one-seventh of its volume—that is to say, the volume at that depth would be six-sevenths of the volume of the same weight of water at the surface. Any free air suspended in the water, or contained in any compressible tissue of an animal at 2,000 fathoms, would be reduced to a mere fraction of its bulk; but an organism supported through all its tissue on all sides, within and without, by incompressible fluids at the same pressure, would not necessarily be incommoded by it. We sometimes find when we get up in the morning, by a rise of an inch in the barometer, that nearly half a ton has been quietly piled upon us during the night; but we experience no inconvenience, rather a feeling of exhilaration and buoyancy, since it requires a little less exertion to move our bodies in the denser medium."

The sudden removal, however, even of this comparatively slight pressure, with the consequent expansion of the free air contained in the fluids they hold, is trying to the more highly organised animals:—

"Most of the mollusca and annelids brought up in the dredge from beyond 1,000 fathoms, were either dead or in a very sluggish state. Some of the starfishes moved for some time feebly, and the spines and pedicellariæ moved on the shells of the urchins; but all the animals had evidently received from some cause their death-shock. Dr. Perceval Wright mentions that all the sharks brought up by the long lines from 500 fathoms in Setubal Bay are dead when they reach the surface."

There is no flora in the deep sea to organise on the spot the chemical elements of food, and change them into meat for the animals. But its water is rich in organic matter. Dr. Frankland, who analysed specimens of sea-water collected at depths of 542, 767, 363, and 640 fathoms, points out "the large amount of very highly nitrogenised organic matter contained in most of 'the samples.' In organic nitrogen all these samples are richer than Thames water. In the operation of the great system of oceanic circulation which Dr. Carpenter affirms to exist, the rivers, streams, and shores are constantly carrying organic matter into the depths of the ocean, which loses none of this by evaporation; and Dr. Wyville Thomson, speaking of the "coccoliths" always found entangled in *Bathylus*, suggests another source—

"It is undoubted that a large number of the organisms whose skeletons are mixed with the ooze of the bottom of the sea, live on the surface, the delicate silicious or calcareous shields or spines falling gradually through the water, and finally reaching the bottom, whatever be the depth. I think that now the balance of opinion is in favour of the view that the coccoliths are joints of a minute unicellular alga living on the sea surface and sinking down and mixing with the sarcode of *Bathylus*, very probably taken into it with a purpose, for the sake of the vegetable matter they may contain, and which may afford food for the animal jelly."

By the vertical circulation of ocean water, moreover, the supply of oxygen necessary for life is kept up; the icy-cold water from the Poles which forms the under-current of the open ocean, being, in fact, submerged surface water, its oxygen still contained in it. In the Mediterranean, where there is no indraught of Polar water, life is limited to a depth of from 200 to 250 fathoms; and the gas analysis of Mediterranean water gives sixty-five per cent. of carbonic acid to five per cent. of oxygen, while the open sea contains from twenty to twenty-five per cent. of oxygen. An interesting "Note on the Carbonic Acid contained in 'Sea Water,' by Mr. Young Buchanan, contained in an appendix in this volume, speaks of carbonic acid retained by the sulphates of magnesia and lime, in addition to that held in solution by the sea-water, and suggests that these salts serve the purpose of vegetable life in clearing the water of an excess of carbonic acid that would else be injurious to animals. "Solutions of carbonic acid in sea-water and 'in blood, resemble each other in almost every particular; only in the latter the retaining 'body is phosphate of soda, whilst in the 'former it is sulphate of magnesia, both of 'which contain constitutional water." As Mr. Buchanan has been appointed chemist to the Challenger expedition, it is to be hoped he will give some attention to the working out of the interesting question he has here suggested.

The doctrine of a general vertical oceanic circulation advocated by Dr. Carpenter is not accepted by Dr. Wyville Thomson. His belief is that the Arctic current, or "indraught," in the depth of the Atlantic is so slow as to be inappreciable except on a scale of ages; and he holds to the received opinion that the cause of the high temperature and the north-easterly set of the surface waters of the North Atlantic

* *The Depths of the Sea.* An Account of the General Results of the Dredging Cruises of H.M.S.S. Porcupine and Lightning during the Summers of 1863, 1869, and 1870, under the Scientific Direction of Dr. Carpenter, F.R.S., J. Gwyn Jeffreys, F.R.S., and Dr. Wyville Thomson, F.R.S. By C. WYVILLE THOMSON, LL.D., &c., &c. With Numerous Illustrations and Maps. (London: Macmillan and Co.)

is the Gulf Stream. The superior warmth of the western shores of Europe to that of the eastern shores of America is thus a tropical warmth, brought to us by equatorial waters forced by the trade winds through the Gulf of Mexico, and diverted to the east soon after their egress, partly by the configuration of the United States coast-line. Dr. Carpenter, on the other hand, affirms that the surface current is due in the first place to the colder waters of the Arctic Sea, which, sinking by their weight, flow down the deep trough running southward between the two Atlantic continents, and compel a northern flow of warm surface water to supply their place. This northerly flow receives a continued tendency eastward from the rotation of the earth. Freely moving particles on the earth's surface at the equator have the full equatorial velocity of the earth's movement eastward; going northward these particles pass through circles of a constantly diminishing rate of speed, and their acquired velocity takes them on in an easterly current. Dr. Carpenter adduces several reasons for his belief; the quantity of oxygen contained in the depths of the open sea being one, and the physical necessity of the case another. Some of the objections taken by his colleague to Dr. Carpenter's theory apply with equal force to the Gulf Stream theory. Dr. Wyville Thomson alludes, for instance, to the greater density of the surface water, in consequence of its greater richness in saline matter, when it has been exposed to the evaporating influence of the trade-winds. This is an element in both problems. And it seems to us by no means established that the increased density of the surface water due to evaporation is not counterbalanced by the increased density of the seawater due to its lower temperature, for seawater, unlike fresh water, increases in density uniformly to its freezing point. Mr. Lant Carpenter's determinations of specific gravity give, indeed, an average of 1.02779 for surface-water, and of 1.0277 for bottom-water, and he points out that frequently, although not uniformly, the specific gravity of surface-water is slightly more than that of bottom-water. But "the determinations were made at a temperature as near 60° Fahr. as possible," and were carried on in the cabin of the vessel, so that they would require correction both for temperature and compression before the actual specific gravities *in situ* could be compared.

One of the most interesting facts established by these expeditions is that known as "the Continuity of the Chalk"—

"Very speedily after the first samples of the bottom of the mid-Atlantic had been brought up by the sounding-line, and submitted to chemical analysis and to microscopical examination, many observers were struck with the great similarity between its composition and structure and that of the ancient chalk. . . . If we take a piece of the ordinary soft white chalk of the South of England, wash it down with a brush in water, and place a drop of the milky product on the slide of a microscope, we find that it consists like the Atlantic ooze, of a large proportion of fine amorphous particles of lime, with here and there a portion of a *Globigerina* shell, and more rarely one of these shells entire, and a considerable proportion—in some examples coming up to nearly one-tenth of the whole—of coccoliths which are indistinguishable from those of the ooze. Altogether two slides—one of washed-down white chalk, and the other of Atlantic ooze, resemble one another so clearly, that it is not always easy for even an accomplished microscopist to distinguish them."

Many also of the families found fossil in the chalk, are found living in the deep sea, and are brought up on the tangles of a dredge filled with *Globigerina* ooze. Dr. Thomson gives reasons for the belief that "a considerable portion" of [the great Atlantic depression] has been continually under water, and that consequently "a deposit has been forming there uninterruptedly, from the period of the chalk to our own." "After a careful consideration of the results of recent investigations, we are strengthened in our confidence in the truth of the opinion which we previously held, that the various groups of fossils characterising the tertiary beds of Europe and North America represent the constantly altering fauna of the shallower portions of our ocean whose depths are still occupied by a deposit which has been accumulating continuously from the period of the pre-tertiary chalk, and which perpetuates with much modification the pre-tertiary chalk fauna." Professor Huxley concurs with this representation, speaking of the Atlantic mud as "modern chalk," and saying that "the modern chalk is not only the lineal descendant, so to speak, of the ancient chalk, but that it remains, so to speak, in possession of the ancestral estate; and that from the cretaceous period (if not much earlier) to the present day, the deep sea has covered every part of what is now the area of the Atlantic."

The discovery in an existing fauna of forms so nearly allied to those of an antique fossil fauna comes in very strikingly to illustrate the

doctrine of evolution. The physical conditions of the deep sea are, when compared with those of lands and shores, scarcely variable; and here we find after immense periods a scarcely altered fauna. It is not hard to conceive the descent of the modern from the ancient form. Where, on the other hand, the physical conditions have greatly altered, there too have the forms of life greatly changed. The higher forms of life, dependent on a multitude of variable conditions, are fleeting and variable; the lower forms, being not so exacting, are more constant.

We have marked many passages of this interesting book for reference and quotation; but the space at our disposal has compelled us to be content with the use of but a few. If our readers are at all interested in this article, we can recommend them with unhesitating confidence to procure the volume. So far are we from having despoiled it of its most interesting matter to enrich the columns of the *Nonconformist*, our regret is that so many a point of interest has been left altogether untouched, and that we have not been able to transcribe more of Dr. Wyville Thomson's lucid narrative, illustrated by some of the beautiful cuts of sponges, crinoids, and star-fishes with which these pages are adorned.

DEAN ALFORD.*

Dean Alford was so remarkable a man—he filled a position so unique in the ecclesiastical world, rendered such valuable service to our religious literature, and, last but not least, did so much to bridge over the wide interval which unhappily, in this country, still divides Churchmen from Dissenters—that his biography could not fail to be extremely interesting. But now that this admirable memorial of a life so beautiful, so simple and earnest in its piety, so noble in its aspirations, and so untiring in its labours is before us, we feel that, apart altogether from its relation to public questions, the book has a special charm from the intimate knowledge it gives us of a man whom to know was not only to admire and esteem but to love. It is a singularly true and faithful record, edited by his widow, who had known him from his boyhood, and had been on terms of closest friendship with him for sixteen years before their marriage, and from the time of their happy union was in perfect sympathy with all his aims and pursuits. Her task has been executed with great judgment and discrimination. Fortunately he left behind him a considerable amount of material in the shape of journals and letters, and she has very wisely so used these as to make him to a large extent his own biographer. Very early he began to keep a record of his daily engagements, his impressions of men and things, his thoughts and feelings, and from this we learn to know the boy and early detect the germs of those noble qualities which made him afterwards so good, and, in the best sense of the word, so great a man. In no case was the boy more truly the father of the man than in his. As the dean was in his later days—thoughtful, earnest, and gentle, with a strong sense of duty and an earnest desire to fulfil it, of refined taste and studious habits, and, above all, of sincere and manly piety—such was the boy and the student. There is a remarkable precocity in his style of thought and mode of life due partly perhaps to the fact that, owing to the death of his mother while he was yet an infant, and to the ill-health of his father, he was a good deal thrown on his own resources, and thus a mind and heart in which there were some singularly fine elements, early ripened to an extent not often seen. In writing to his father at the age of nineteen, while an undergraduate at Cambridge, he says:—"You have, my dear father, given me an education for which I can never be sufficiently thankful, and have promoted the cultivation of a mind in itself indolent and lethargic;" but of this "indolence and lethargy" we certainly are unable to detect any traces. On the contrary, study appears always to have been a delight to him, and the extent of his reading as a boy is certainly surprising. "Tis plod, plod, plod," he says in one of his boyish letters to a cousin, "step by step, dull work, but I have to console myself, while labouring up the hill, on the fine prospect and fresh breezes I shall enjoy on the top should I ever arrive there." His poetic tastes and gifts early developed themselves, and some of the verses quoted here have considerable merit; but he did not allow his bias in this direction to divert him from mathematical studies, which, as was natural to such a temperament, were less congenial to him. The best proof both of his ability and diligence is found in the fact that he came out as thirty-fourth wrangler, and eighth in the first class of the classical tripos. Of course such an

* *Life, Journals, and Letters of Henry Alford, D.D.* Edited by his Widow. (London: Rivingtons.)

achievement was not so difficult in 1832 as it is to-day, when the increased demands upon the candidates in both departments would make it extremely hard. But even then it was an evidence of high talent and conscientious industry, especially as we find from his journal that his strictly collegiate pursuits were varied by frequent and extensive excursions into the various departments of general literature. His University life was one of great activity and enjoyment, and in reading the record of its pleasant labours and friendships, we, as Nonconformists of a generation which was excluded from the enjoyment of like advantages, may be excused a feeling of indignation at the unjust policy which so long treated us as though we were not part of the nation, and deprived us of influences which have so powerful an effect in moulding character, and of associations so pleasant and profitable. Among the reminiscences of Alford's college days none are more interesting than the account of his friendship with men, who have since attained high distinction. The Bishop of Lincoln was his successful rival for the Craven scholarship, Archdeacon Allen, Dean Blakesley, the Post Laureate and the companion, Arthur Hallam, whose early death inspired the tender and touching strains of "In Memoriam," were among his friends; and among others to whom he was introduced was Wordsworth, of an evening's conversation with whom we have a lengthened and most instructive record. On the influence of such associations it is unnecessary to enlarge, and they were of special value to a nature so fine and receptive as that of Alford's.

But even more noticeable than his intellectual was his early spiritual development. Nowhere is there a tinge of cant or of morbid sentiment, but at a very early age there are manifest indications of a strong religious feeling—a feeling by which the conduct of his life was governed. What he was at school we learn from the testimony of a friend, who, writing after his death, says:—"I have never forgotten our old and unusually warm friendship at Ilminster, and how kind, good, and patient Henry Alford was to me in those days; and, probably, how much I am indebted to his guidance and teaching that I have since then been preserved from harm in a course through a life of many changes and much early trouble." His journals furnish abundant evidence that his external goodness, which so impressed and benefited his young companions, was the natural fruit of his secret devotion. How early he was drawn to that book, to whose study he devoted some of the best labour of after life, may be judged from the following entry during his first term at the University:—

"Lectures, read hard till two, then rowed down the river, returned to Hall, worked hard and finished the New Testament. Always estimate men in proportion as they estimate this book. A man may be deep read in the Scriptures, and full of commentaries and criticisms, and yet not be a lover of them; as a man may be intimately versed in the character of another and yet not be his friend. The Book hath that advantage above the Old Testament which the second temple had over the first, and for the same reasons; but in this respect they differ, the glory of the temple is past and the building destroyed, whereas the Book hath its glory to come; for an hour is at hand when all nations shall come hither to see what God hath done, is doing, and will do for their souls."

This, from a youth of eighteen, just entering on college life, is significant. Reading this, seeing how deep-rooted was his attachment to the Book, we do not wonder that he lived to take his place in the van of a noble band of Englishmen, who have done so much to promote Biblical literature, and the better understanding of Holy Scripture in our days. At the same time, it is well to remember that one whose whole soul was imbued with the love, as his mind was full of the knowledge of the Book, was more than once impugned by blind zealots for a supposed heterodoxy on the subject of its inspiration. It is interesting to trace in the volume, though our space will not allow us to do it here, the way in which he was gradually drawn into the preparation of his *magnus opus*, the editing of the New Testament. Never was work commenced under more deeply religious convictions, or prosecuted with more conscientious diligence. Heart, as well as brain, were engaged in the service, and the high position it has won is the fitting reward of the care bestowed in its preparation. The first volume was severely criticised, especially in the *Christian Remembrancer*, by Dr., now Bishop, Eliott, but, though his sensitive spirit felt very keenly some of these adverse comments, he showed a remarkable amount of Christian wisdom and meekness in dealing with them, replying to those he deemed unjust with moderation, and profiting by those which suggested points in which his work might be improved. His desire was to do good work, and

he would not allow a feeling of wounded pride to stand in its way. His book may, possibly, at a future date, have to give place to another edition of the New Testament, embodying the results of those advances in classical and Biblical learning, on which we may calculate with some confidence; but in the meantime, Dean Alford enjoys the deserved reputation of having produced a work the great value of which is confessed both in England and America, and which certainly will not be supplanted till there is found a man who writes with the abilities and culture necessary for the service, and a spirit such as that in which the dean executed his self-imposed task. Task it never was, but pre-eminently a labour of love. Indeed, it seems to have been the concentration of thought and effort on Biblical subjects in connection with his proposed commentary on the Old Testament, and the work of the Revision Committee, under which he broke down at the very time when the continuance of his life seemed most desirable in the interests not only of his own Church, but of British Christianity in general.

Dean Alford was in the truest sense of the word a Broad Churchman, caring little about schools, very much about principles, ready to recognise and honour good wherever he found it, and intensely anxious to break down those barriers which ecclesiastical exclusiveness had set up. His liberality did not arise out of any personal indifference to the different points of Christian controversy—for he had decided convictions, and could express them very strongly when the occasion seemed to require it. It was not partial and one-sided, for if he associated with Dissenters, even in their religious services, as no great ecclesiastical dignitary had done before him, he was just as ready to honour real excellency in men of High-Church opinion, as witness the tribute of sincere admiration he pays to the late Bishop of Exeter. Above all, it was not narrowed and confined by ecclesiastical sympathies, but embraced within its range all who loved Christ. The death of such a man was a loss to the nation, but in this most attractive and delightful biography he "being dead yet speaketh." The book is one of rare value, and is sure to be a favourite companion of every thoughtful Christian student.

THE BRITISH QUARTERLY REVIEW FOR APRIL.

The present number of the *British Quarterly* is distinguished by one or two papers of singular ability, although not altogether of equal interest. The writer of the first article, on "Swiss Federal Reform," for instance, possesses a specialist's acquaintance with his subject. He has the constitutions of the Swiss cantons at his fingers' ends, so to speak, but the article would be of double the value if it were written in a somewhat more lively style. The next article, on the contrary, "The Monotheism of Paganism," is of the most remarkable interest, first, from the nature of the subject, but still more so from the attractive manner in which the subject is treated. Its signal ability would be sufficient to give character to any journal. Its object is to describe and illustrate the earliest human conceptions of the Deity. Yet, on our own ground, we must take an exception to it. The author says that "to imagine that man in his infancy solved the great problem of existence, by the intuitive conception of a Divine Author of all things, is to assume too much, and to assign to him an acumen in 'theosophic investigation to which the history of human progress in other directions offers no analogy.' Certainly, it is not to be imagined that any one did this by intuitive conception. But what was his first conception? It is thus stated:—

"But there is yet a something which pervades and influences all, which gladdens and revivifies all, without which the whole earth seems dead: this is light or heat, for he has not yet learnt to separate the two. Here, then, is the agent of which he has been in search; and above him, in all its glory, far higher than even his mental flight can reach, is the orb from whence this universal power proceeds. And in the East, the region of the sun, is it to be wondered at that man in early ages bowed down before the Lord of day and owned him for his God? 'Ex Oriente lux' is true in more senses than one, for from the rising of the sun came man's first dim idea of God; and from the East came the first rays of intellectual light into the world."

To trace this idea to its origin, its ramifications, and its corruptions, through the history of the human race, is what is done by the writer. But are we not to recognise an antecedent fact? Was there not, first of all, a revelation of a personal Deity? Was not this Light worship—this Sun worship—a decline from that original revelation? Some scholars, we imagine think so, and so we think. In fact,

without such a revelation it is impossible to avoid the "intuitive conception" condemned by the writer. However, this is all that we have to say against this paper, which is certainly one of the most profoundly interesting that has recently appeared in English periodical literature.

Very different is the subject of the next article, and a greater stride could scarcely be made than from Aryan mythology to modern railways. In this, the arguments in support of the purchase of railways by the State are subjected to a close examination—the conclusion, we are glad to see, being that the State should certainly not purchase them. We are glad to see this subject taken in hand, for there are large and interested classes who are doing their best to influence public opinion in the opposite direction. A paper on "Middlemarch" contains a careful critical study of that book, in which its great, we may say, its one blot, is hit, viz:—"George Eliot not unnaturally attributes too much 'moral influence to opportunity, because she ignores the fountain of light which is alone 'independent of opportunity.' "The Battle of Creed and Freedom in French Protestantism" is a history of the proceedings of the recent Synod of the Reformed Church in France—of which we know and care too little in England. The writer brings out the independence of thought and the high spirit of French Protestantism as well as its unmistakable preparedness for a separation of Church and State:—

"But the last and most astonishing result of this memorable Assembly was the unanimous resolution of the now established Reformed Church of France, that it must be free from state control, if need be by disestablishment. How the religious thinkers of both parties have come in France to this conclusion may be understood sufficiently by the study of M. Berlier's admirable historical introduction to his 'History of the Synod.' The Reformed Church, it must be remembered, is at present a Church established, but in 1848 M. de Gasparin and M. Frédéric Monod broke off from it, in the interest of Evangelicalism, and formed the admirable *Eglise Libre*, which now numbers forty-two congregations. The mass of the Protestant body remained behind, much divided in feeling, but all claiming to represent the venerable *Eglise Réformée*. But before the lapse of a quarter of a century both the great parties have come to see the freedom from the State is absolutely essential to a church. The Liberals, being a minority, and a minority who have confessedly outgrown the old standards and doctrine, have an obvious motive to get rid of a control which expressly refuses to the church the independent right of innovation. Accordingly on the first day of Synod, on the question whether the Church should return thanks to the Government for calling it together, M. Colani took occasion to announce their position. 'I and my friends love liberty as much as any one; for we are all partisans of the separation of Church and State.'"

We do not altogether agree in the two articles which follow, and which close the number. The first is on Aristotle, based upon the posthumously published work of Mr. Grote, in which, although some deficiencies are well exposed, there is too great a tone of depreciation, of that great writer. We are inclined to say the same of the sweeping condemnation passed upon Mr. Froude's "English in Ireland in the Eighteenth Century." It is just a little too denunciatory, but there is no questioning the vigour of the writing. The "Contemporary Literature" is as usual—no, as always—admirable.

SOME RECENT NOVELS.

Mr. Farjeon unites peculiar realism with real fineness of sentiment, occasional touches of truest pathos with something of stage trick, and has the power of dealing with social questions in rather a direct manner, without interfering in any way with the development of a good plot. Of all his novels perhaps the present shows him most fully in his strength at once as a maker of plot and as a social reformer. It is true he has in most of his novels touched social questions, but on the whole tentatively when compared with this, which pretty well describes the whole circuit of great present-day difficulties. The corrupting influences of music-halls, and their inevitable associations; the defects of our laws in reference to various forms of swindling; and the extravagant power lodged in the hands of irresponsible magistrates, especially towards the struggling poor in many cases; the absurdity of the laws relating to Church burial rites, and the way in which these bear on Nonconformists; the terrible way in which the faculties of poor pointsmen and others on railways are overtaxed, so that they are sometimes hardly responsible, because they

are not really awake while at work—these, and a score other themes of like sort, are glanced at, and more or less satisfactorily presented in this novel, and in a most telling way. And yet the story is so skilfully developed that it is only the reader who comes to it in a certain way prepared, who would be deeply struck with their presence—the story is good, and successful as a story, and the reader is carried on triumphantly from point to point.

Mr. Farjeon does not here seek, as in "Joshua Marvel," for example, to inveigle us in the meshes of a great mystery. The structure is simple, yet thorough, and there are but few ragged ends left. The plot turns on the schemes of a vulgar scoundrel, Mr. Sheldrake, who has gone into what ought to be a proscribed trade—that of tipster. Having seen at a music-hall a very pretty, innocent-looking girl—Lily—who is singing there, he gets introduced to her by the manager, and insists on seeing her home, though she is already under good protection. Just as he is coming away from the door he has the chance of rescuing a young man from the hands of the police, who turns out to be the brother of this Lily, already sunk in the mire of betting, and in whom Sheldrake thinks he will find a proper dupe. The father of Lily and of this young man has himself been a betting man—has been led from point to point till he appropriates money that is not his own, and has had to sign papers promising not to trouble his family any more. Lily's earnings at the music-hall have been devoted to paying off this money. An old wreck in the service of Sheldrake—"Musgrave"—is of great use as a sort of *Dame de machine*. He finds himself lodging in the next room to a young girl who has to struggle as best she can to provide for herself; and this Lizzie has such an influence on Musgrave by-and-by, that she nearly weans him from drink and bad ways by her daughterly attentions. This Lizzie has a lover, who is no other than Alfred, Lily's brother. When Alfred's mother dies, they take her to her native place for burial, and the clergyman, the Rev. Mr. Creamwell—a character in whose presentment there is a strong touch of satire—refuses the burial rite, and speaks to her grandfather in an insulting way. But Mr. Creamwell's son does not take the same view—in fact, long smouldering dislike now assumes a more active form, and the young man resolves to leave his home and his father, and seek his way in the world, and, attracted by the persecuted family, he drives them to town. Old Martha—his father's housekeeper—is the only person with whom he keeps up correspondence. This Felix Creamwell is the good angel of the story, who falls in love with Lily, and is mainly influential in rescuing her from the wiles of Sheldrake. Musgrave turns out to be the father of Lily and Alfred, who overcomes utterly by the beauty and the singing of Lily, now begins to scheme for their deliverance from the hands of Sheldrake—who is completely outwitted in the end, in spite of his "bold moves." There are some good characters among the dwellers in the house where "Old Wheels" and his grandchildren—Lily and Alfred—live; and these are exceedingly well delineated. Though there is a touch of extravagance about poor Jim Pedmore—the pointsmen—he is not an unattractive figure; and Polypod, his child, is done by a few clever touches. Gribble junior is a little in the line of Dickens, but most of his characteristics are new; and he supplies a good deal of mild humour to the story. He is not so far apart from a certain class of Londoners as to fail in typical significance, yet preserving some genuinely individual traits. He advertises his umbrella-mending establishment as an "Hospital," and follows out the figure with wonderful completeness and ingenuity.

"Why hospital?" he repeated, in reply to a query from Felix. "Well, in the first place its curious, and curiosity is a good advertisement. It brings business, you see, what you've got to do nowadays if you want to get along is to strike out, I say; I often say that very thing to father, but he has not got it in him. All he does is to shake his head and put his hands in his pockets. As if a man can get along that way! When that youngster's knickerbocker, with a backward motion of his head towards his baby lying in his wife's lap, 'I've made up my mind that his clothes shan't have any handy pockets in them where he can hide his hands. It breeds idleness. I've seen lots of fellows who think when they've got their hands in their pockets that they're following an occupation. I believe it is real business with a good many. That's a good advertisement, isn't it?' he asked, opening his blue umbrella, with its yellow announcement (of his business) painted on it, and gazing on it with pride."

But it is quite impossible for us to convey a complete idea of the mingled truth, pathos, and power of description and invention which we find here. Mr. Farjeon, though an imitator of Mr. Dickens in accidental and subordinate points, has a distinctive note, and a mode of working all his own; and of all our living writers seems

* *London's Heart*. By B. L. FARJEON, author of "Griff," &c., &c. In three volumes. (Tinsley Brothers.)

Oakhill Castle. By HENRY KINGSLAY. (Macmillan and Co.)

Will she Bear it? A Tale of the World. (Samuel Tinsley, 34, Southampton-street.)

Saint Cecilia. (Sampson Low and Co.)

the one most qualified to take Dickens' place. We have read "London's Heart" with the deepest interest, and can recommend it to our readers, without fear of their being disappointed.

Unless Mr. Henry Kingsley has some underground satiric purpose in "Oakshott Castle," it is difficult to find its real drift, though not difficult to see cleverness in it. Lord Oakshott is an eccentric—a bachelor—who scatters abroad his money in the most remarkable ways, and is imposed on by scores of hangers-on, who find his weak point and praise his feeble rhymes—most often parodies of favourite poets. Of his manifold adventures—his love affairs with dairymaids, waitresses, *et hoc genus omne*—of the surmised loss of his brother Sir Arthur, and the rest, readers who are curious must read for themselves. There is certainly no lack of fun and character in the book—Granby, Whipple, and several others are excellently touched, and now and then we come on clever morsels in which individual and national traits are dextrously hit off, as witness this:—

"I think that fighting is very brutal, but no one can deny that it is very beautiful. We are, after all, the sons of our fathers. I suppose that a more respectable set of men than the present bench of bishops never lived. Ask the most saintly and respectable of them whether he has ever looked on at a fight; has seen the steady glare of the eye in the attacked and the attacker. You ask any bishop if he has seen it; not one will deny it, and three-quarters of them will say that they have done it themselves. In our 'rough island story' there are few men who could deny the game of what the French call *bata*. Even Justice Shallow, a most respectable man, allows the soft impeachment."

"Oakshott Castle" in its main features, however, is slim and inadequate, and strikes us as lacking at once the completeness of construction and adequacy of literary form which distinguish some of Mr. Henry Kingsley's earlier novels.

"Will She Bear it?" is a story of some humour of a certain kind. Squire Willeaden is not badly done; but Jonas Clapperton is a mere caricature. Alice Willeaden is a damsel of some sweetness and force of character, who is favoured with too much of the world's goods—at all events in the shape of lovers, for her own taste or her own peace. Lord Loffy is by no means a new type, any more than Jonas Clapperton; but we should in fairness say that there are some new touches in Mrs. Clapperton. In spite of some careful portraiture and description, we cannot say that we have read this novel with the enjoyment we might have done had the author only taken a little more pains and compressed rather more. But certain passages lead us to expect better work from the same hand ere very long.

"Saint Cecilia" is like its heroine, Constance, somewhat languid. We have read it with care; and confess that a passage here and there has struck us with a sense of freshness; but the whole is strained, unnatural, and wants balance and perspective. What is the use in a work of fiction of using blanks, as though these were disguises of real names? Colonel Guilford is better than most of the characters; but the concluding portion is a fair specimen of the feeble-pathetic which is too much resorted to nowadays by a certain class of third-rate story-writers. And generally we are suspicious of novels into which a great deal of art criticism and art talk is wrought; for such in most cases indicates the kind of weakness that cannot face common interests.

BRIEF NOTICES.

JOHN, whom Jesus Loved. By JAMES CULROSS, A.M., D.D., &c. (Elliot Stock.) This book consists of six lectures, as we judge, devoted to the life and work of St. John. The first three describe the man as he appears in the Gospel history, and through the subsequent and less clear medium of tradition. The other chapters are concerned with his writings and influence. It is not quite evident for what class of readers this book was written. It is scarcely edifying enough for some, or critical enough for others. It would have been a better book had it less or more of each. Dr. Culross holds the traditional view respecting the apostle and his writings, and to this we should offer no objection, provided no reasons were given for his opinions. The general reader must be content with a dogmatic statement on critical questions from a teacher who wishes to instruct him in spiritual matters. And it is unjust to those who devote themselves to critical inquiries to have their studies prejudged by unqualified readers of a book like this. The notes which are appended to the text read too much like the instructions of an attorney to an advocate. Apart from this, the work is useful as a *résumé* of all that is told us of the great apostle. His writings are expounded in part, and their aim set forth. There is an appendix devoted to various traditions, and a poem on the supposed continuance of John in the world. How is it that no reference is made to Mr. Browning's "Death in the Desert"? Is Dr. Culross unacquainted with it?

The Good Voices: a Child's Guide to the Bible. By the Rev. EDWIN A. ABBOTT, M.A., head master of the City of London School. (London: Macmillan and Co.) Mr. Abbott has succeeded in a difficult task. He has produced a simple book for young children, but one which will both instruct and interest them. His good voices issue from the natural world around and above us, from the Bible, and from within us. We ourselves prefer the voices of natural objects, such as stars and snowflakes, but this little guide must be tested by those for whom it is written.

The Student's Handbook to the University and Colleges of Oxford. (Oxford: Clarendon Press.) "This handbook has been carefully edited from authentic sources by an editor appointed by the Delegates of the Press." This is a most useful manual, and deserves to be widely known. It contains all the information that can be needed by those who propose to enter Oxford through any of the avenues now open to the University. From the subjects of examination to the cost of living, all the details are given.

The Poetical Works of James Russell Lowell. Complete Edition. (Macmillan and Co.) This will be a very welcome volume to many. Mr. Lowell's faculty comes out favourably when he is set in comparison with himself—a test which few poets bear well. His readers have here ample chance to make such comparisons exhaustively, if they choose to take the pains. Here we have Mr. Lowell's earliest and latest, his most serious and his most humorous, pathetic and satirical, lyrical and extravagant, legendary and patriotic. All styles he has essayed, and all with great success. He has always fervour, and often more—the captivating turn of the inspired poet; the charm, the tone, the accent that takes the soul, vibrates, and is remembered. Mr. Lowell is best known in this country by his "Biglow Papers," which, full of Yankee character, satiric purpose and bold figure, gained him world-wide reputation. It will perhaps surprise many to find such compositions as a "Legend of Brittany," here, its dainty finish and delicate feeling for nature being almost worthy of Keats. Some of the short poems are very beautiful, but space fails us to enumerate them; we must be content to send our readers to this every way neat little volume.

Gleanings.

The nightingale and the cuckoo were heard in Epping Forest on Sunday.

"Feminary" is the latest American abbreviation of female seminary.

It is not advisable to go out of doors without anything on your head, or into society without anything in it.

Paupers are leaving the workhouse of St. George's, Hanover-square, London, because water has been substituted for beer at dinner.

Boxes, it is said, govern the world—the cartridge-box, the ballot-box, the jury-box, and last, though not least, the bonnet-box.

A lady now in Edinburgh wears a mole-skin mantle, manufactured from the coats of nearly 600 moles captured on her own property!

There were realised in 1870, 1400 cwt. of amber, worth 60,000*l.*, from dredging upon the shores of the Baltic. It is also found in a bluish clay bed in Eastern Prussia, and elsewhere in limited quantities.

A very self-sufficient and foolish person said one day to a lady, "I should certainly have succeeded rapidly and brilliantly if my absurd modesty——" Here the lady interrupted him, saying, "Remember the good old rule, never speak ill of the absent."

"Why," asked a governess of her little charge, "do we pray God to give us our daily bread? Why don't we ask for four days, or five days, or a week?" "We want it fresh," replied the ingenuous child.

A young clergyman on a visit to another much his senior, accidentally threw down and broke a barometer, which the latter much valued; observing the consternation of his young visitor, he immediately relieved him by observing, with a smile, that he did not remember ever having seen the mercury so low.

At a mission Sunday-school in Hudson, a little pupil was seen crying bitterly. Upon inquiry, the teacher learned that he had lost his mother, and remarked to the boys that no one knew until they had experienced it how hard to bear was such a loss. At this pathetic moment a wicked lad cried out, "Oh, let him wait till he gets a stepmother—then you'll hear him cry."

TRUTH IN JEST.—A Scotch postmaster, puzzling out a very uncertain superscription to an Irish letter, jocosely remarked to an intelligent son of Erin who stood by that the Irish brought a hard set of names to Scotland. "That's a fact, yer honour," replied the Irishman, "but they get harder ones after they arrive there."

A CLINGING RETORT.—A Boston minister once told Wendell Phillips that if his business in life was to save the negroes he ought to go south, where they were, and do it. "That is worth thinking of," replied Phillips, "and what is your business in life?" "To save men from hell," replied the minister. "Then go there and attend to your business," replied Phillips.

CHARLES DICKENS AND THE UNDERGRADUATE.—The *Athenæum* publishes the following charac-

teristic story of Charles Dickens. An Oxford undergraduate, with the natural modesty of the race, sent to the editor of *Household Words*, at the end of the Crimean war, a copy of verses on the return of the Guards, with this note: "Sir,—Understanding that you insert Rhymes in your Serial, I send you some." To which Dickens answered: "Sir,—We do not insert Rhymes without Reason."

COFFEE.—Late experiments have shown that the best way of making coffee, is to put the ground coffee into a wide-mouthed bottle over-night, and pour rather more than half-a-pint of water upon each ounce and a-half; to cork the bottle, and in the morning to loosen the cork, put the bottle into a pan of water, and bring the water to boiling heat; the coffee is then to be poured off clear, and the latter portion strained.

MR. CHOATE CONQUERING A JURY.—We once heard Rufus Choate make an argument five hours' long to a jury. The statement of his case, the reasoning, the appeals to the sensibilities of the jury, were over in two hours. Still the advocate continued speaking, repeating with additional vehemence what he had said before with new illustrations and arguments. We looked at the jury to discover the cause of this seemingly useless expenditure of mind and force. Eleven of them were palpably convinced; the twelfth, the foreman, a hard-headed, unimaginative, unimpressible man of business, had on his face a look of incredulity. Choate devoted three hours to the task of breaking down the will of this one man, and of compelling him to admit the cogency of reasoning which was foreign to his habits of thought. He did not stop, and we then thought he never would stop until he had conquered this disbeliever. It seemed for some time that years of talking would be of no avail. At last, however, the hard countenance softened, the stony eyes were moistened, the lips lost their rigidity—in short, the whole man collapsed. Then Choate concluded his argument in a few quiet and telling sentences, and sat down, sure of a verdict. —E. P. Whipple.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

NIGHTINGALE—BROWN.—April 3, at the Congregational Church, Waterloo, near Liverpool, by the Rev. T. B. Sainsbury, B.A., John W. Nightingale, of Bristol, to Diana Mary, fourth daughter of Robert Brown, Esq., Manager Commercial Bank, St. John's Newfoundland.

MC EWEN—DALTON.—April 8, at Westminster Chapel, G. A. McEwen, son of the late J. McEwen, of Perth, to Rosamond Mary, daughter of Mr. J. Dalton, Millbank-street, Westminster.

WRIGHT—BRIGGS.—April 8, at the New Gravel-pit Church, Hackney, Robert William, son of the late R. J. P. Wright, Esq., to Mary, daughter of the late T. Briggs, Esq., both of Clapton-square.

HARVEY—WHITING.—April 9, at the Friends' Meeting-House, Leeds, William, son of Thomas Harvey, Ashwood, Headingley, to Anna Maria, eldest daughter of John Whiting, Regent-villas, Headingley, near Leeds.

CROSLAND—DONCASTER.—April 9, at the Friends' Meeting House, Bakewell, Robert Firth Crosland, Oldfield Nook, Cleckheaton, to Lucy Maria Doncaster, second daughter of Daniel Doncaster, Broomhall Park, Sheffield.

ARMISTEAD—HOTHAM.—April 9, at the Friends' Meeting House, Bakewell, Joseph John Armistead, of Leeds, to Sarah Hotham, daughter of the late James Hotham, also of Leeds.

ALLEN—TUCKWELL.—April 9, at the Congregational Church, Dawlish, Devon, by the father of the bridegroom, Caleb Allen, B.A., of Myrtle Spring College, near Sheffield, to Mary, eldest daughter of H. Tuckwell, Esq., of Dawlish.

BARRON—THOMPSON.—April 10, at the Congregational Church, Ealing, by the Rev. James Fleming, pastor of the Congregational Church, Kentish Town, assisted by the Rev. William Isaac, pastor of the Congregational Church, Ealing, the Rev. Henry Barron, pastor of the Congregational Church, Buckland, near Portsmouth, to Eliza Mary, youngest daughter of Henry Thompson, Esq., Llangollen House, Ealing.

JUKES—GOODMAN.—April 10, at Kneeworth-street Chapel, Royston, by the Rev. Edwin Corbold, assisted by the Rev. B. Briggs, of Madagascar, the Rev. Charles Jukes, of Antananarivo, Madagascar, to Emma Zilah, eldest daughter of Mr. Thomas Goodman, Royston.

ASPLAND—RUSSELL.—April 12, at Lewins Mead Chapel, Bristol, by the Rev. W. James, Sydney, elder son of the late A. S. Aspland, Esq., of the Middle Temple, and of Laneyfield, Clifton, to Kate Olivia, youngest daughter of the late James Russell, Esq.

DEATHS.

CRANFIELD.—April 6, at 632, Southwark-bridge-road, Mr. Richard C. Cranfield, for more than half a century a valuable and useful member of Surrey Chapel, and a promoter of many of its institutions, aged 71.

SULLY.—April 9, at Crowhill House, Bridgewater, Eliza, wife of J. W. Sully, in her 68th year.

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL" whisky. Wholesale, 20, Great Titchfield st., Oxford st., W.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald" Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, April 9, 1873.

ISSUE DEPARTMENT.

Notes issued	£36,857,525	Government Debt	£11,015,100
		Other Securities	£984,900
		Gold Coin & Bullion	£1,857,525
		Silver Bullion	—
	£36,857,525		£36,857,525

BANKING DEPARTMENT.

Proprietor's Capital	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,380,963
Reserve	3,153,593	Other Securities	27,548,490
Public Deposits	21,645,879	Notes	10,573,770
Other Deposits	21,592,687	Gold & Silver Coin	841,153
Seven Day and other Bills	399,253		
	£32,344,382		£32,344,382

April 10, 1873. FRANK MAY, Deputy Chief Cashier.

HOLLOWAY'S PILLS.—Good Spirits: Every one has frequently experienced sudden personal changes from gaiety to gloom. The weather oftentimes receives the blame, when a faulty digestion is alone the cause of the depression. Holloway's pills can be honestly recommended for regulating a disordered stomach and improving digestion. They entirely remove the sense of fullness and oppression after eating. They clear the furred tongue, and act as a wholesome stimulant to the liver, and as a gentle aperient to the bowels. They healthfully rouse both body and mind. Holloway's pills are the best known antidotes for (want of appetite, nausea, flatulency, heartburn, languor, depression, and that apathy so characteristic of chronic derangement of the digestion.)

Markets.

CORN EXCHANGE, MARK LANE, Wednesday, April 9.

The weather since Monday has been cold and showery. Foreign arrivals to this port have been moderate; on the coast small. The attendance at to-day's market was very limited, and but very little passed in any article, at the prices of last day.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent, red..	59 to 62		Grey..	33 to 35	
Ditto new..	50 55		Maple..	38 41	
White..	58 66		White..	36 40	
new..	50 55		Boilers..	36 40	
Foreign red..	60 62		Foreign..	37 39	
white..	64 67				
			RYE..	36 38	
BARLEY—					
English malting	31 35		OATS—		
Chevalier..	42 49		English feed..	21 25	
Distilling..	32 35		potato..	26 31	
Foreign..	29 51		Scotch feed..	—	
			potato..	—	
MALT—			Irish Black..	18 20	
Pale..	66 74		White..	18 20	
Chevalier..	—		Foreign feed..	16 20	
Brown..	55 60				
BEANS—			FLOUR—		
Ticks..	31 33		Town made..	47 54	
Harrow..	33 35		Best country..	—	
Small..	—		households..	44 47	
Egyptian..	32 34		Norfolk & Suffolk	38 42	

BREAD, Wednesday, April 9.—The prices in the Metropolitan are, for Wheaton Bread, per 4lbs. loaf, 7d. to 8d. Household Bread, 6d. to 7d.

PROVISIONS, Monday, April 14.—The arrivals this week from Ireland were 35 firkins butter, and 2,219 bales bacon; and from foreign ports 16,217 packages butter, 963 bales and 86 boxes bacon. The supply of foreign butter are not sufficient to meet the demand; prices have advanced 2s. to 4s. per cwt. The late fall in Bacon having increased the demand, Irish has advanced 2s. per cwt., but in Hamburg no change has been made.

COVENT GARDEN MARKET, Thursday, April 10.—Trade is rather quiet here. Amongst vegetables we have received some new carrots, turnips, and French beans.

METROPOLITAN CATTLE MARKET, Monday, April 14.—The total imports of foreign stock into London last week amounted to 7,690 head. In the corresponding week in 1872 we received 13,844; in 1871, 8,599; in 1870, 8,395; in 1869, 13,995; and in 1868, 5,183 head. In the cattle trade to-day there has been no feature of importance. The supply of stock has been tolerably large, and more than equal to the demand, and sales progress slowly. On the foreign side there have been large supplies. The demand was heavy, and prices ruled in favour of buyers. From our own grazing districts the receipt of beasts have been rather larger, but the quality has been good. For the best Scots and crosses 6s. to 6s. 2d. per 8 lbs. has been paid. From Norfolk, Suffolk, Essex, and Cambridgeshire we have received about 1,600; from other parts of England about 370; from Scotland 68, and from Ireland 100. A large supply of sheep has been in the pens, owing to liberal foreign receipts. The best Downs and half-breds in the wool have sold at 7s. 6d. to 8s. 6d. per 8lbs., and ditto clipped at 6s. 2d. per 8lbs. Lambs have been disposed of at from 8s. to 9s. per 8lbs. Calves have been quiet, and without change. Pigs have sold at about late rates. At Deptford there have been 365 beasts from Hamburg.

Per 8lbs., to sink the offal.

Inf. coarse beasts	4 to 4 10	Pr. coarse woolled	5 10 6 0
Second quality	5 0 5 2	Prime Southdown	6 0 6 2
Prime large oxen	5 10 6 0	Lge. coarse calves	5 6 5 10
Prime Scots	6 0 6 2	Prime small	6 4 6 8
Coarse inf. sheep	5 0 5 4	Large hogs	3 10 4 0
Second quality	5 6 5 10	Neat sm. porkers	4 8 5 0
		Lamb, 8s. Od. to 9s. Od.	

METROPOLITAN MEAT MARKET, Monday, April

14.—A moderate supply of meat has been on sale. The trade has been quiet on former terms.

Per 8lbs. by the carcass.							
	s.	d.	s.	d.		s.	d.
Inferior beef	3	8	4	0	Inferior Mutton	4	0
Middling do.	4	0	4	8	Middling do.	5	0
Prime large do.	5	2	5	6	Prime do.	5	8
Prime small do.	5	6	5	8	Large pork	4	0
Veal	4	8	5	8	Small do.	5	0
					Lamb	7	0

HOPS.—BOROUGH, Thursday, April 10.—A fair amount of business has been transacted in choice Mid and East Kents, large parcels of which have changed hands at full rates. Prices for all other descriptions are well maintained. Our market to-day rules quiet. Mid and East Kent, 5l. 5s., 6l. 6s., to 7l. 7s.; Weald of Kent, 5l. 5s., 5l. 12s. to 6l. 10s.; Sussex, 5l. 5s., 5l. 12s. to 6l.; Farnham and country, 5l. 12s. to 7l.

Advertisements.

Patronised by the CROWN PRINCESS of PRUSSIA the SULTAN of TURKEY, and the NAWAB NAZIM of BENGAL.

SEWING MACHINES.

From £2 2s. to £25.

The only Establishments in London where the opportunity is afforded of inspecting and comparing every description of

SEWING MACHINES.

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SMITH and CO., having no interest in selling any particular Machine, are enabled to recommend impartially the one best suited for the work to be done, and offer this GUARANTEE to their Customers:—Any Machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

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HEAD MASTER.
ALEXANDER WAUGH YOUNG, Esq., M.A., Lond. (Gold Medalist in Classics); late Andrews' Scholar, and First Prize man in Higher Senior Mathematics, of University College, London; Fellow of University College, London.

SECOND MASTER.
JAMES SHAW, Esq., Peel Exhibitioner, Queen's University, Ireland; and First of First Class in Classical Honours at the First B.A. Examination, London University.

ASSISTANT MASTERS.
MARTIN F. SHORT, Esq., B.A., and Prize man of Corp. Christi College, Cambridge, Classics and English Language.
JOSEPH K. BARNES, Esq., English and Chemistry.
HENRY TAYLOR, Esq., English.
HERMANN POMNITZ, Esq., Certificated by the Imperial Prussian Government, and by the University of Paris, Music and Foreign Languages.
ARCHIBALD GUNN, Esq., Student Royal Academy of Arts, London, Drawing.
Resident Lady Matron, Miss BAYLIS.
Applications to Head Master, or to the Hon. Sec., S. DICKINSON, Esq., Wolverhampton.

HEATHFIELD, STONYGATE, LEICESTER.

EDUCATION for YOUNG LADIES, Conducted by the Misses MIAL.

French, Italian, Latin, and German, Music, Singing, and Drawing, Dancing and Calisthenics, taught exclusively by the Masters assigned to them.

The English studies are under the immediate direction of the Misses Mial and competent Governesses.

The house is large and airy, situated in a high and healthy locality, surrounded by a good garden.

Terms, with references, forwarded on application.

FRENCH PROTESTANT SCHOOL FOR YOUNG LADIES.—MONTMORENCY HOUSE, Harley-road, St. John's Wood.

Principals—Mademoiselle AUGER (Parisienne Diplômée) and Miss OWEN, assisted by English, French, and German Resident Governesses, and first-class Visiting Masters.

Referees—Rev. Johnson Barker, B.A., LL.B.; Rev. R. Drummond, D.D.; Rev. Newman Hall, LL.B.; Rev. William Marshall, M.A.; Rev. David Thomas, D.D., Editor of the "Homilist"; and Parents of Pupils.

EASTER TERM will commence APRIL 28th.

HYDROPATHY.—JACKSON HOUSE, MATLOCK BANK, DERBYSHIRE.

Resident Proprietors and Managers—Mr. and Mrs. GEORGE BARTON.

The house is replete with every convenience for the full prosecution of the Hydropathic System, and possesses a high character for cleanliness and comfort. Jackson House, from its sheltered position and internal arrangement, is eminently adapted for pursuing the system during the autumn and winter months.

Terms—from 23s. to 30s. per week. Prospectuses on application.

EDUCATION.—DR. MARTIN REED, of HURST COURT, ORE, HASTINGS, Boards and Educates the Sons of Gentlemen.

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HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—

Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—

A. H. SCOTT WHITE, Esq., B.A., Prize man in Anglo-Saxon and Early English of Univ. Coll., London.

JAMES H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

JAMES NETTLESHIP, Esq., B.A., Scholar and Prize man of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

LADY RESIDENT—Miss COOKE.

The SUMMER TERM commences THURSDAY, the 24th April, 1873.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Law, &c.

UNIVERSITY COLLEGE LONDON SCHOOL.

Head Master—T. HEWITT KEY, M.A., F.R.S.

Vice-Master—E. R. HORTON, M.A., Fellow of St. Peter's College, Cambridge.

The SUMMER TERM, 1873, will begin for new pupils on TUESDAY, April 22nd, at 9.30 a.m.

The School is close to the Gower-street Station of the Metropolitan Railway, and only a few minutes' walk from the Termini of several other Railways.

Prospectuses containing full information respecting the Courses of instruction given in the school, fees, and other particulars, may be obtained at the Office of the College.

JOHN ROBSON, B.A., Secretary to the Council.

NONCONFORMIST GRAMMAR SCHOOL, BISHOP STORTFORD, HERTS.

TWO SCHOLARSHIPS will be offered for competition to Boarders entering the School after Easter next—(1) value £18, for boys between fourteen and sixteen years of age; (2) value £12, for boys under fourteen years of age.—For particulars, apply to the Head Master, Rev. R. Allott, B.A., East of England Nonconformist School Company (Limited).

CONGREGATIONAL SCHOOL, LEWISHAM, for the EDUCATION of the SONS of MINISTERS.

The 123rd HALF-YEARLY MEETING of the Governors of this Institution will be held on TUESDAY, April 29, 1873, at the LONDON MISSION HOUSE, BLONFIELD-STREET, FINSBURY (kindly lent for the occasion).

The Chair to be taken at Two p.m. precisely by SAMUEL MORLEY, Esq., M.P. Seven boys to be elected.

STROUD LADIES' COLLEGE, BEECHES, GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

SUMMER TERM will begin THURSDAY, May 1st.

36, HILLDROP-ROAD, LONDON, N

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

SCHOOL will REOPEN on MONDAY, April 28th.

APPEAL FOR FUNDS. CHARITY ORGANISATION SOCIETY.

Patron—The QUEEN.

President—The LORD BISHOP of LONDON.

Chairman—The Earl of LICHFIELD.

Treasurer—H. B. PRAED, Esq.

The object of the Society is the improvement of the condition of the poor, by (1) bringing about co-operation between the Charities and the Poor Law, and among the Charities; (2) securing due investigation and fitting action in all cases; and (3) repressing mendicancy and imposture—as explained in the recent appeal by the Bishop of London and Lord Lichfield.

Subscriptions are greatly needed for the support of the poorer District Committees and of the Central Council.

CONTRIBUTIONS can be paid at the Central Office, 15, Buckingham-street, Adelphi; or to the account of the Charity Organisation Society, at Messrs. Coutts and Co.'s, 59, Strand, W.C.

C. B. P. BOSANQUET, Secretary.

C. J. RIBTON-TURNER, Organising Secretary.

CONGREGATIONAL PASTORS' INSURANCE AID SOCIETY.

The NINETEENTH ANNUAL MEETING will be held at the CONGREGATIONAL ROOMS, 18, South-street, Finsbury, on TUESDAY, April 22nd. The Chair will be taken by the Treasurer, ROGER CUNLIFFE, Esq., at One o'clock precisely.

CHARLES FOX VARDY, Hon. Sec.

UNITED KINGDOM ALLIANCE.

A PUBLIC DEMONSTRATION in support of the PERMISSIVE PROHIBITORY LIQUOR BILL will be held in EXETER HALL on THURSDAY, April 24th. Chair taken at Seven o'clock by the Very Rev. the DEAN of CANTERBURY.

Addresses expected from Sir Wilfrid Lawson, Bart., M.P., Hon. Neal Dow, of Maine, U.S.; W. S. Allen, Esq., M.P., M. R. Dalway, Esq., M.P., S. S. Dickinson, Esq., M.P., M. Downing, Esq., M.P., S. Holland, Esq., M.P., J. Miller, Esq., M.P., T. E. Smith, Esq., M.P., W. S. Cairns, Esq., S. Pope, Esq., Q.C., Dr. F. R. Lees, B. Whitworth, Esq., J. P., J. H. Raper, Esq.

Admission by Ticket, to be had from Clarke and Co., 13, Fleet-street; Farbridge and Co., 9, Paternoster-row; Curlice and Co., 12, Catherine-street, Strand; and from the London Offices of the Alliance, 52, Parliament-street, Westminster.

Tickets to Reserved Seats, One Shilling each.

BAPTIST ANNIVERSARIES, 1873.

Friday Evening, April 18th.

BRITISH AND IRISH HOME MISSION.

Annual Service in Walworth-road Chapel. Preacher—the Rev. Arthur Mansell. Service to commence at Seven o'clock.

Thursday Morning, April 24th.

INTRODUCTORY PRAYER MEETING.

At the Mission House, Castle-street, Holborn. The Rev. Dr. Brock will preside. Service to commence at Eleven o'clock.

Thursday Evening, April 24th.

BAPTIST BUILDING FUND.

Annual Meeting in Mission House, Castle-street, Holborn. Papers on Chapel Building will be read, and Addresses delivered by the Revs. J. Dunlop, J. A. Spurgeon, and others. The Chair will be taken by J. P. Bacon, Esq., at Seven o'clock. Tea and Coffee will be provided at Six o'clock.

Friday Evening, April 25th.

BAPTIST MISSIONARY SOCIETY.

[Welsh Annual Meeting. Chairman—J. H. Puleston, Esq. Speakers—Revs. Dr. Thomas, of Pontypool; B. Millard, of Jamaica; O. Davies, Llangollen; and C. Griffiths, of Merthyr Tydvil. Chair to be taken at Seven o'clock.

Lord's Day, April 27th.

ANNUAL MISSIONARY SERMONS AND JUVENILE SERVICES.In the Chapels of the Metropolis. For particulars see *Missionary Herald* for April.

Monday Morning, April 28th.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

Annual Session at the Mission House, Castle-street, Holborn. Chairman—E. B. Underhill, Esq., LL.D.

INTRODUCTORY DEVOTIONAL SERVICE.

To commence at Eleven o'clock. Chairman's Inaugural Address, Report of Committee, Report of Revision Committee on Constitution.

SOIRÉE AT CANNON-STREET HOTEL IN THE EVENING.

Addresses by the Revs. Dr. Landels, T. Harwood Pattison A. A. Rice, M.A., and T. Vincent Tymms. Tea and Coffee at Six p.m. Tickets, 2s. each.

Monday Evening, April 28th.

BIBLE TRANSLATION SOCIETY.

Annual Meeting in Kinggate-street Chapel, Holborn. Chairman—G. T. Kemp, Esq., of Rochdale. Speakers—The Revs. W. R. Stevenson, M.A., of Nottingham; Thos. Martin, of Serampore; Jas. Culross, D.D., of London; and F. D. Waldo, of Ceylon. Chair to be taken at Half-past Six o'clock.

Tuesday Morning, April 29th.

BAPTIST MISSIONARY SOCIETY.

Annual Members' Meeting at the Mission House, Castle-street, Holborn. Chair to be taken by Wm. Stead, Esq., of Southport, at Half-past Ten o'clock.

Afternoon, April 29th.

BRITISH AND IRISH HOME MISSION. Annual Members' Meeting at Bloomsbury Chapel. Chair to be taken at Three o'clock.

Evening, April 29th.

BRITISH AND IRISH HOME MISSION.

Annual Public Meeting at Bloomsbury Chapel. Chairman—Sir S. Morton Peto, Bart. Speakers—The Revs. W. S. Eccles, Missionary in Ireland; R. Glover, of Bristol; Ernest Neal, Esq., and others. Chair to be taken at Half-past Six o'clock.

Wednesday Morning, April 30th.

A MISSIONARY BREAKFAST

In the Library of the Mission House, Castle-street, Holborn on behalf of the Zeonana Mission in India. Chairman—Sir S. Morton Peto, Bart. Speakers—The Revs. Geo. Pearce, A. McKenna, Thos. Evans, and T. Martin, Missionaries from India. Breakfast at Nine o'clock. Admission only by Ticket, Half-a-Crown each. To be had at the Mission House, or of Mrs. Angus and Mrs. Frank Smith, or Members of the Committee.

BAPTIST MISSIONARY SOCIETY.

Annual Morning Service at Bloomsbury Chapel. Preacher—The Rev. Charles Vince, of Birmingham. Service to commence at Twelve o'clock.

Annual Evening Service at Westbourne-grove Chapel. Preacher—The Rev. Charles H. Spurgeon, of the Metropolitan Tabernacle. Service to commence at Seven o'clock.

Wednesday Evening, April 30th.

BAPTIST TRACT SOCIETY.

Annual Meeting in the Lower Room at Exeter Hall, Strand. Chairman—Rev. J. A. Spurgeon. Speakers—Revs. T. W. Henderson, F. H. White, J. Teal, C. Kirtland, J. Cox, and J. Hubert. Chair to be taken at Six o'clock.

Thursday Morning, May 1st.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

Annual Session at Walworth-road Chapel. Chairman—E. B. Underhill, Esq., LL.D. Introductory Devotional Service by the Rev. J. Clifford, LL.B. Papers on various subjects. Chair to be taken at Half-past Ten o'clock. Delegates will dine at Metropolitan Tabernacle by invitation of London Baptist Association.

Thursday Evening, May 1st.

BAPTIST MISSIONARY SOCIETY.

Annual Public Meeting at Exeter Hall. Chairman—Hugh M. Matheson, Esq., of London. Speakers—The Revs. Chas. Williams, of Acerrington; Thomas Evans, of Allsham; J. R. Henderson, of Jamaica; and Thos. H. Handford, of Bloomsbury Chapel, London. The Chair will be taken at Six o'clock.

Friday Evening, May 2nd.

YOUNG MEN'S MISSIONARY ASSOCIATION.

Annual Public Meeting in Bloomsbury Chapel. Chairman—James Harvey, Esq., of London. Speakers—Rev. Dr. M'Auslane, of London; Rev. B. Millard, of Jamaica; H. M. Bompas, Esq., and T. D. Waddy, barristers-at-law. Chair to be taken at Seven o'clock.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The FORTY-THIRD ANNUAL MEETING of the CONGREGATIONAL UNION OF ENGLAND and WALES will be held in LONDON on the 12th, 13th, 14th, and 16th days of MAY next.

Chairman—the Rev. E. R. CONDER, M.A., Leeds.

MONDAY, MAY 12TH.—The Annual Business Meeting will be held in Finsbury Chapel. Tea will be provided at Five o'clock, and the Chair taken at Six o'clock. The Pastors and Delegates of subscribing churches and other representative members only can attend this meeting. The first ballot for the Chairman will not be closed until Seven o'clock.

TUESDAY, MAY 13TH, AND FRIDAY, MAY 16TH.—The Assembly will meet in Finsbury Chapel on each day at 2.30 a.m. Papers will be read by the Rev. S. Martin on "The revival of spiritual life in the churches"; by the Rev. J. R. Thomson, M.A., on "The influence of recent scientific discussions and discourses on the religious life of England"; by the Rev. S. Pearson on "The desirability of a conference of the Free Churches on practical religion"; and by W. H. Willans, Esq., on "Attendance at public worship." Resolutions on public questions will also be submitted for consideration.

WEDNESDAY, MAY 14TH.—A prayer-meeting, having special reference to the discussion on "The revival of spiritual life in the churches," will be held in the Lecture-hall of the Sunday-school Union at Nine a.m. The Rev. S. Hebditch will preside.

FRIDAY, MAY 16TH.—A Public Meeting will be held in Finsbury Chapel. Chair to be taken at 6.30 p.m. Addresses will be delivered by the Rev. Dr. Halley on "The faith of the young generation by Ritualism"; by the Rev. H. W. Parkinson on "The limits of Catholic reaction"; and by the Rev. W. Braden on "The pretensions of Ultramontaniam."

The Secretary will be glad to receive communications from members of the Union who wish to take part in any of the discussions by the reading of short papers.

ALEXANDER HANNAY, Secretary.

18, South-street, Finsbury, April 15, 1873.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The TWENTY-EIGHTH ANNUAL MEETING will be held (D.V.) in EXETER HALL, TUESDAY EVENING, 22nd April, 1873.

The Right Hon. the Earl of SHAFTESBURY, K.G., will preside, and will be supported by Sir Thomas Chambers, M.P., Deputy Recorder of London; the Rev. C. Dallas Marston, M.A., vicar of St. Paul's, Osnow-square; the Rev. Samuel Martin, of Westminster; the Rev. John H. James, D.D., ex-President of the Wesleyan Conference; the Rev. Archibald G. Brown, Minister of Stepney Tabernacle; and the Rev. William Arthur, M.A.

The doors will be opened at Seven, and the meeting will commence at half-past Seven.

Tickets to be had of James Nisbet and Co., 21, Berners-street, Oxford-street; Bull's Library, 52, Wigmore-street, Cavendish-square; Dalton and Lacy, 28, Cockspur-street; Westerton, Knightbridge; Waters, 97, Westbourne-grove; Warren Hall and Co., 88, Camden-road; Burdakin, 97, Upper-street, Islington; Alvey, 119, Newington Causeway; the Book Society, 28, Paternoster-row; Williams and Lloyd, 29, Moorgate-street; Kitta, 5, Bishopsgate-street Without; and at the Offices of the Association, 165, Aldersgate-street.

THE SEVENTY-SIXTH ANNUAL MEETING OF THE SURREY MISSION SOCIETY will be held (D.V.) in CAMBERWELL NEW-ROAD CONGREGATIONAL CHAPEL on TUESDAY EVENING, the 22nd of April, 1873.

Chair to be taken at Seven o'clock.

J. M. SOULE, Treasurer.

A. E. LORD, } Hon. Secs.

W. P. TIDY, }

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted by Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

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The Hon. H. F. Cowper, M.P.

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Thomas Hughes, Esq., Q.C., M.P.

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W. R. SELWAY Managing Director.

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DIRECTORS.

EDMUND A. PONTIFEX, Esq. (Messrs. Pontifex and Wood, Shoe-lane), Chairman of the Cape Copper Mining Company (Limited), Chairman.

William Arthur, Esq., Bothwell, Lanarkshire, Director of the London and Glasgow Engineering Company.

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Ralph Ward Jackson, Esq., M.P., Gresham Hall, Durham, and Carlton Club.

The Hon. A. W. A. N. Hood, M.P., Grosvenor-gardens, S.W.

Sir George Duckett, Bart., of Weald House, Bampton, Oxon.

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The GREAT BLOOD PURIFIER and RESTORER. For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and sores of all kinds, it is a never-failing and permanent cure.

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For the Cure of Spinal, Liver, Kidney, Lung, Throat, and Chest Complaints, General Debility, Indigestion, Constipation, Sciatica, Neuralgia, Bronchitis, and other forms of Nervous and Rheumatic Affections, there is no invention to be compared to

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By no other process have the curative properties of Magnetism been brought to bear so effectually for the relief of human suffering, or been so readily adapted to meet the requirements of the various ailments which affect both body and mind, as in that of Messrs. DARLOW and CO.'S newly-patented and improved article **MAGNETINE**, by which the influence of Magnetism is applied through the medium of an easy, comfortable garment, soothing and strengthening the nervous system, and by the infusion of its vitalising power gently stimulating the digestive organs, and thus, by aiding the natural functions of the body leading to safe and permanent cure; whilst the adaptation of these appliances is so simple that the youngest child and most delicate invalid can use them without the slightest inconvenience.

MINISTERS, SPEAKERS, WRITERS, STUDENTS, and all persons of sedentary occupation or nervous temperament, will be greatly benefited by the invigorating influence of these appliances.

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CAUTION.—Vice-Chancellor Sir W. PAGE WOOD stated that Dr. J. Collis Browne was, undoubtedly, the Inventor of **CHLORODYNE**; that the story of the Defendant, FREEMAN, was deliberately untrue, which, he regretted to say, had been sworn to.—See *Times*, 13th July, 1864.

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LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette*.

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A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

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Price of a Single Truss, 16s., 21s., 26s. 7d., and 31s. 6d., Postage, free.

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BALSAMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to **CROSBY'S BALSAMIC COUGH ELIXIR** as the true remedy.

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